

T H E  
Second part of the Booke  
of Christian Exercise, apper-  
tayning to Reso-  
lution.

O R  
*A Christian directorie, guiding  
all men vnto their sal-  
uation.*

Written by the former Au-  
thor R. P.

*Psalm. 27. Ver. 4.*

One thing haue I requested of the  
Lord, and that I will demaund still,  
which is, to dwell in his house all the  
dayes of my life : to the end I may  
know and doe his will.

AT LONDON,  
Printed by I. Roberts for  
Simon VVaterson, dwelling  
in S. Paules Church-yarde, at the  
signe of the Crowne.  
1594.

141. m. 152





To the right Honou-  
rable, Sir Thomas Heneage,  
Knight, Chauncellour of the Dut-  
chie of Lancaster, Vize Chamber-  
laine to her excellent Maiestie,  
Treasurer of her royall Chamber,  
and one of her Highnesse most ho-  
nourable priuie Counsell. All hap-  
pinesse in this life, and in the lyfe  
to come hartily wisbed.

**B**Oth duetie, for honoura-  
ble fauours receiued, and  
intire affection, the spurre  
that pricketh forward the  
verie harshest conceite: hath im-  
boldened mee to present this trea-  
tise to your honors viewe, as a te-  
stimonie of good will to shun the  
infamous title of ingratitude, as  
also in some measure to expresse  
my poore yet unfeyned zeale, the  
boldnesse of the one ( I presume )  
noble nature wil pardon, the slen-  
der habilitie of the other ( I  
hope ) the same will accept.

I know howe far from your ho-

# THE EPISTLE.

norable thoughts, sinister opinions  
are, that might checke the young  
springing plants, whose forward-  
nes promise greater matters to  
ensue. I know withall, not onely  
your honourable care to cherrish  
such endenours, but also your pro-  
vident & liberall bountie, in sup-  
porting any towardsly hope from  
falling. Over faint harted might  
hee then be thought, that would  
dismay when doubt is so worihi-  
lie remooued.

Then boldly (yet as it becom-  
meth mee in duetie) I reuerent-  
lie deliuer your honor this simple  
gift & referring the iudgement  
both of it and mee, to your won-  
ted noble consideration. And as  
your yeeres, so pray I all blessings  
of heauen may encrease vpon you,  
to the comfort of such as haue  
good cause to loue you.

To

TO THE CHRIS-  
TIAN READER,  
HEALTH.

**C**Viteous Reader, not manie  
yeeres since, a booke was pub-  
lished, *Of Christian Exercise,*  
*appertayning to Resolution :*  
written by a Iesuit beyond the seas,  
yet an Englishmā, named *M. Robert*  
*Parsons*, which Booke *M. Edmund*  
*Bunney*, hauing diligently perused,  
committed to the publique viewe of  
all indifferent iudgements : as glad,  
that so good matter proceeded from  
such infected people, and that good  
might rise thereby to the benefit of  
others. Since the manifestation of  
that booke, the first Author thereof  
named *Maister Parsons*, hath enlar-  
ged the same Booke, with a seconde  
part and newe Additions, wherein  
he hath concluded and finished his  
whole intent of the Resolution, and  
that vpon speciall causes, as himselſe  
sets downe in præface in this maner.

*Being admonished by the writings of*  
*diuers, that since the publishing of my*  
*first booke, it hath been misliked in two*  
*principall points. First, that I speake so*  
*much of good works & so little of faith.*  
*Secondly, that I talked so largely of Gods*

To the Reader.

Justice, and so briefly of his mercy. Beside, conceiving by the information of manie, that diuers persons, hauing a desire in themselves to read the former booke, but yet being weak & fearful to be touched so neere in conscience, as they imagined that booke did, durst neuer intermeddle therewith, being informed there was nothing in the same wherewith to entertaine themselves, but onely such Vehement matter of perswasion, as would greatly trouble and afflict them. For remedy of which inconueniencie, I haue framed this second part of that worke, and therein inserted diuers chapters, and discourses of matters more plausible, & of themselves more indifferent, wherewith the Reader may solace his minde, at such times as he findeth the same not willing to feele the spurre of more earnest motion to perfection.

Henceupon grew the occasion of his framing his second booke, which being perused by sundry lerned men who haue thought it as worthy to be scene as the first, is nowe (gentle Reader) presented to thy view: read it indifferently, and iudge thereof, as thou findest occasion.

Of

OF THE MANIFOLD  
PERILS THAT ENSUE  
TO THE WORLD BY  
Inconsideration.

*And how necessary it is for every man  
to enter into cogitation of his  
owne estate.*

CHAP. I.

**T**HE Prophets and Saints of  
G O D, who from time to  
time haue beene sent by his  
mercifull providence to ad-  
uertise & warne sinners of  
their perillous estate & condition for  
sin, haue not onely foretold them of  
their wickednes and imminent dan-  
gers for the same, but also haue re-  
vealed the causes thereof, whereby  
they might the easier provide reme-  
die for the inconueniences to come.

Such is the charitable proceeding  
of our most mercifull Lord with the  
children of men. And among other  
causes, none is more generall, or oft-  
ner alledged, then the lack of consi-  
deration: by which, as by a cōmon  
snare and deceipt of our aduersarie,

The chari-  
table pro-  
ceeding of  
God by his  
Prophets.

The danger  
of Inconsi-  
deration.

most men fall into sin, and are holden also perpetually in the same, to their finall destruction and eternall perdition. So Esay the Prophet, speaking of the carelesse Nobilitie and Gentry of Iurie, that gaue themselves to banquetting and disporte, without consideration of their duties towards God: repeateth often the threat of *woe* against them, and then putteth down the cause in these words: *The Lute, and Harpe, and Timbrel, & Shalme, & good wine, aboundeth in your banquets, but the works of God you respect not, nor haue you consideration of his dooings.* And then ensueth, *Therefore hath hell enlarged his soules, and opened his mouth without all measure or limitation, & the stout, and high, and glorious of this people shall disceend into it.*

*Esai. 5.*

The sensual  
life of the  
Jewish gen-  
trie.

Heere are two causes (as you see) and two effects linked together, of these Iewes damnation, the one depending of the other. For as good cheere and sensualitie, brought these men to inconsideration of Gods works & proceedings towards sinners: so inconsideration brought them to the mouth and pits brimme of hell. I say, that inconsideration  
of

of Gods workes towards sinners,  
brought much to this perill, for that  
it followeth in the very same place :  
*And the Lord of hostes shalbe exalted  
in iudgement, and our holy God shalbe  
sanctified in iustice,* as if he had sayd,  
that albeit you will not consider  
now Gods iudgements and iustice,  
amidst the heate & pleasure of your  
feasting, yet shall hee, by exercising  
the same vpon you heereafter, bee  
knowne, exalted and sanctified tho-  
roughout the worlde. The like dis-  
course maketh God himselfe by the  
same prophet, to the daughter of Ba-  
bilon, and by her to every sinfull and  
sensuall soule, figured by that name.

Esa. 47.

Come downe (saith he) & sit in the  
dust thou daughter of Babilon, thou  
hast said, I shal be a Lady for euer, &  
hast not put vpon thy hart y things The daugh-  
that thou shouldest, nor hast y had ter of Babi-  
remembrance of thy last end, &c. lon forget-

Now therfore harken thou delicate teth her end  
(daughter) which dwellest so confi-  
dently, there shal come vpon thee an  
euill, whereof thou shalt not knowe  
the of-spring, and a calamitie shall  
rush vpon thee, from which thou  
shalt not bee able to deliuer thee. A  
miserie shall ouertake thee vpon the

*Of inconsideration.*

“ suddaine, which thou shalt not  
“ know, &c.

4. Reg. 15.  
C 17.

The com-  
plaint of Je-  
remie for  
inconside-  
ration.

Holy Ieremie, after he had weigh-  
ed with himselfe what miseries for  
sinne the Prophets Esay, Amos, Ho-  
sea, Ioel, Abdias, Micheas, Nahum,  
Saphonias, and himselfe, ( all which  
Prophets liued within the compasse  
of one hundred yeres ) had foretold  
to be imminent vppon the world:  
not onely to Samaria and the tenne  
Trybes of Israel, which were now  
alreadie carried into banishment to  
the furthest parts of the East, but also  
to the States & Countries that most  
flourished at that time, ( as by name  
to Babilon, Egipt, Damasco, Tyrus,  
Sidon, Moab, and finally to Ierusa-  
lem and Iudea it selfe, which he fore  
saw should soone after most pitiful-  
ly be destroyed ) when he saw also by  
long experience, that neyther hys  
words, nor the words and cries of  
the other fore-named Prophets,  
could anie thing mooue the harts of  
wicked men: he brake forth into this  
most lamentable cōplaint, *Desolati-  
one desolata est omnis terra, quia nul-*  
“ *lus est qui recogitet corde.* The whole  
“ earth falleth into extreame ruine and  
“ desolation, for that there is no man  
which



which considereth deeply in his hart. . .

This complaint made good Ieremie in his dayes for compassion of his people, that ranne miserably to perdition for want of consideration.

And the same complaint with much more reason, may euery good Christian make at this time, for the infinite soules of such as perish daily by inconsideration. Whereby, as by a generall and remediless enchantment, manie thousande soules are brought a sleepe, & doo finde themselves within the gates of hel, before they misdoubt any such inconuenience, being led through the vale of this present life as it were blindfolded, with the veyle of careles negligence, (like beastes to the slaughterhouse) and neuer permitted to see their owne danger, vntill it bee too late to remedie the same. *Propterea captiuus ductus est populus meus, quia non habuit scientiam*, sayth God by the mouth of Esay. Therefore, & for this cause is my people ledde awaie captiue in all bondage and slavery to perdition, for that they haue no knowledge, no vnderstanding of their owne estate, no fore-sight of the times to come, no consideration . . .

of

“ of their danger. Heerehence floweth  
 “ all the miserie of my people, and yet  
 “ this is a mysterie that all men wil not  
 “ know.

The mistery Will you see what a mysterie and  
 of Inconfi- sealed secrete this is? harken then  
 deration. how one describeth the same, and  
 with what circumstances. Further-

*Job. 4.*

“ more (sayth he,) a certaine hydden  
 “ word was spoken vnto me, & mine  
 “ care (as it were by stealth) receiued  
 “ the veines of his whispering: it was  
 “ in the horror of a vision by night,  
 “ when dead sleepe is wont to possesse  
 “ men: feare came vpon me & trem-  
 “ bling, and all my bones were ex-  
 “ tremely terrified. At length a spirit  
 “ past by, in my presence, whereat the  
 “ hayres of my flesh stooode vp in hor-  
 “ rour. There stooode before mee one  
 “ whose face I knew not. His image  
 “ was before mine eyes, & I heard his  
 “ voyce, as the sound of a soft ayre.

Hetherto is described in what ma-  
 ner and order this secrete was reuea-  
 led, but now what said this vision or  
 spirit (think you) at the last? truelie,  
 he made a short discourse, to proue  
 by the fall of Angels for theys siane,  
 that much more, *qui habitant domus*  
*luteas, & termini habent fundamen-*

*Job. 4.*

*Tum,*

*tum, consumuntur velustinea, et de mane usque ad vespere succeduntur,* they on to bee who dwell in houses of mortar, (as noted. all doe, whose bodies are of flesh) and they which haue their foundation of earth, (as most folke of this world haue, that put their confidence in thinges of this life) they must all consume by little and little, as the cloth doth by the moth, & at length they must vpon the suddaine (within lesse space perhaps than is from morning to night) be cut down and dispatched, when they thinke least of it.

And to shew that herein standeth a poynt of high seerie (I meane to consider & ponder wel this discourse) hee maketh this conclusion in these wordes immediately following. *Et quia nullus intelligit, in aeternum peribunt:* And for that fewe or none of these men before mention, who haue such earthly foundations, doe vnderstande this poynt aright, (I Lack of consideration, cutting off from this worlde) therefore must they perishe eternally, and this is a secret which fewe men will beleue. *Vir insipiens non cognosce,* (saith Dauid) *et stultus non intelliget* Psalm. 91.

A point that fooles will not consider. *hec* : An vnaduised man wyll not learne these things, nor wyll a foole vnderstand them. But what things? it insueth in the same place : howe  
 “ wonderfull the workes of God, and  
 “ how deep his cogitations are about  
 “ sinners, who spring vp as grasse (and  
 “ flourish in this world) *Et intereant in*  
 “ *seculum seculi* : to the end they may  
 “ perrish for euer and euer.

The Prophet Daniel had many visions, & strange reuelations of great and high mysteries : but one among all other ( and this is the least) of the most dreadfull iudgements of God, vpon sinners in the end of the world. The Vision was by the greate Riuer Tygris : where, as diuers Angells were attending about the bankes, so

*Dan, 10.* vpon the water it selfe stood one in the likenes of a man, of exceeding dreadfull maiestie : his apparell being onely linnen, through which his bodie shined like precious stone, his eyes like burning lamps, his face like flashing lightning, his armes & legs like brasle enflamed, and his voice as the shoute of a whole multitude of people that should speake together. This was Christ by all interpretation, at whose terrible presence when

Dani-

*Of inconsideration.*

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Daniell fell downe dead, he was erected againe by an Angell, and made strong to abide the vision, & so having heard and seene the most wonderful things that in his booke he recounteth, he was bold to aske a question or two, for better vnderstanding therof: & his first question was, *How long it should be ere these wonderful things tooke their end?*

*Dan. 12.*

Whervnto the man vpon the water answered, by stretching forth both his brasen armes to heauen, & swearing strangely by him that liueth for euer, that it should be *A time, and times, and halfe a time.* Which answer, Daniell not vnderstanding, began to question further, but hee was cut off with this dispatch: *Go thy way Daniell, for these speeches are shut vp and sealed, vntill the time preordayned.*

*A secrete,*

And yet for his further instruction, it was added in the same place, *Impie agent impij nec intilligent:* wicked men will alwayes doe wickedly, and will not vnderstand these misteries, albeit wee should neuer so much expound them.

*Dan. 12.*

Whereby, as by all the rest that hetherto hath been alledged, is made apparant, that inconsideration, negligence,

*Wilfull ignorance.*

ligence, carelesse ignorance, & lacke of vnderstanding in our own estates, and in Gods iudgements and proceedings with iniquitie and sin, hath been a bane, and a common perdition of retchlesse men from time to time.

The cause  
of so much  
sin at this  
day.

*Iob, 15.*

And if wee will turne our eyes to this our age, much more shall we see the same to be true. For, what is the cause (think you) why at this day we haue so many of those people, who holy Iob doth call *abominable, that drinke vp iniquitie as beesties drinke water?* that commit all sinne, all iniustice, all turpitude, without remorse or scruple of conscience?

*Luke, 19.*

What is the cause of this (I say) but lacke of consideration, lacke of vnderstanding, lacke of knowledge? For as Christ saide to Ierusalem touching her destruction, *Si cognouisses et tu, &c.* If thou also (o sinful soule) didst know what hangeth ouer thy head for this carelesse life of thine, if thou (daughter of Babylon) wouldst remember & ponder in thine hart, what shalbe the end of thy delights, thou wouldest not liue so pleasantly as thou doost: *Nunc autem abscondita sunt ab oculis tuis.* But nowe  
faith

*Luke, 19.*

Of inconsideration.

15

Christ, these things are hidden from thine eyes.

Not, but that thou mightest haue knowne them if thou wouldest, but for that thou art one of them that say to God, *scientiam viarum tuarum volumus*, we wil not haue vnderstanding of thy waies: one of them *qui sunt rebelles lumini*, & are rebellious against the light and illumination of Gods grace: one of the, *qui nolunt intelligere & bene agere*, that wil not vnderstand to doe wel, and finally, one of them, *qui declinant aures ne audiant Legē*, that turne away theyr eares, to the end they may not heare Gods law: *quorum oratio est execrabilis*: whose, not onely life, but also prayer is execrable and detestable in the sight of their Maker.

Voluntarie

incom.

Job. 21.

Job. 23.

Prou. 28.

Prou. 29. 1.

Truely, nothing in reason can bee lesse tollerable in the presence of Gods Maiestie, than wheras he hath published a Lawe vnto vs, with so great charge to beare it in minde, to ponder in hart, to studie & meditate vpon it both day and night, at home and abroad, at our vprising & our downelying, to make it our cogitation, our discourse, our talke, our exercise, our rumination, and our delight:

Deut. 8.

and 11.

Iosua. 1.

Psal. 118.

Eccle. 6.

and 22.

light: that we should notwithstanding contemne the same, as to make it no part of our thought, but rather to flee the knowledge thereof, as we see most men of the world doe, for not troubling their consciences.

*Eccle 17.*  
The first  
cause why  
men flee  
considera-  
tion:

But the holy Ghost hath laid down the reason heereof long agoe in these words, *Cum sit timida nequitia testimonium condemnationis*. For that wickednes in it selfe is alwaies feareful, it giueth witnes against it selfe of damnation, whensoever it thinketh of the Lawe of God, or of honestie, So Felix the Gouvernour of Iurie, when S. Paule began to talke of *justice, chastity & Gods iudgements* before him, he was wonderfully ascard and said to Paul, *that he should depart for that time, and that hee would call for him afterward, when occasion should require*. But he neuer did, and what was the cause for that (as Iosephus testifieth) he was a wicked man, and Drusilla his faire Lady that was with him at S. Pauls speech, was not his true wife, but taken by allurement and violence from another, & therefore it offended them both to heare preaching of chastitie.

*Act 24.*

*Iosep lib. 20.*  
*antiq. cap. 5.*

This then is one principall cause,  
why



why men of this worlde wil not enter into consideration of their owne estate, and of Gods commaundements, least they should read and see their owne faults, and beare witnes against themselves of their own condemnation. Whereunto the holie The second Scripture annexeth another cause, cause why not far vnlike to this, which is, that men flee worldly men doe so drowne themselves in the cares and cogitations of this life, as they leaue in their mindes no place to thinke vppon Gods affaires, which are the busines of theyr owne soules. consideration.

Thys expresseth Ieremie the Prophet most effectually, when hauing made his complaint, that notwithstanding his preaching, & crying in the Temple gate, for long time together, where all the people passed by him and heard him: yet no man (saith he) would enter into consideration, or say with himselfe, *What Ierem. 7.*  
*haue I done?* and reason, *Omnēs enim conuersi sunt ad cursum suum, quasi equus impetu vadens ad praelium.* All men are set vppon their owne courses and waies, and doe runne in the same with as great vehemencie and fierce obstination, as a furious armed horse,

“ horse, whē he heareth the Trumpet  
 “ in the beginning of a battayle. By  
 which comparifon, the holy Ghost  
 expreffeth very liuely & irrecouerable  
 ftate of a feded worldly man, that  
 followeth greedily his own designe-  
 ments in the negotiation of earth.

The third  
 caufe of in-  
 confidera-  
 tion.

Wisdom. 15.

Eccle, 8.

These are two of the chiefe causes  
 of inconsideration, I meane wilfull  
 malice and obstinate corruption in  
 the vanities of this life. And yet men-  
 tioneth the Scripture, a third sort al-  
 so of inconsiderate men, who nei-  
 ther of direct malice, nor yet of  
 great occupation in worldly affaires,  
 do neglect consideration, but rather  
 of a certaine lightnes and idle neg-  
 igence, for that they will not trouble  
 their heads with any thing but dis-  
 port and recreation, of whom it is  
 writtē, *astimauerunt lufum esse & vitam*  
*nostram*: They esteeme this life of  
 ours to be but a play game. And in  
 an other place of the same men: *Ita*  
*securi viuunt quafi iustorum facta ha-*  
*beant*. They liue as securely & confi-  
 dently without care and cogitation,  
 as if they had the good works of iust  
 mē to stand for thē. But as the holy  
 Ghost pronounceth in the same  
 place, *hoc vanissimum*: this is vanity  
 and

and folly in the highest degree.

For as in things of this lyfe, hee were but a foolish Merchant, that for quietnes sake would neuer looke into his own account booke, whether he were behind hand or before, and as the ship-master were greatly to be laughed at, that for auoyding of care, would sit downe and make good cheere, & let the ship goe whether shee would: so, much more in the busines of our soule, it is madnes and folly to fly consideration for eschewing of trouble, seeing in the ende thys negligence must needes turne vpon vs more trouble, and irremediable calamitie.

A comparison.

For as Ieremie sayth to all such men, *in nouissimo die intelligetis ea*, in the end of your dayes, you shall not chuse but know and see, and vnderstand these things, which now for delicacie you will not take the paines to thinke of. But when shal this be trow you? he telleth plainly in the same place: *Whe the fury of the lord shall come forth as a whirlwind, and shall rush and rest vpon your heads as a tempest*: then shal you know and vnderstand these things.

In the end euill men shall vnderstand, whether they will or no.

It seemeth that the Babylonians were

The exam-  
ple of the  
Babyloni-  
ans.

*E/sy, 21.*

were a people very faultie in thys  
poynt of consideration, (as all weal-  
thy people are) not onely by that  
which before hath beene touched of  
the daughter of Babilon, that would  
not consider her ending dayes : but  
also, for that not long before y<sup>e</sup> most  
terrible destruction of that great cit-  
tie by the Medes and Persians, God  
cryed vnto her in these wordes : My  
decrely beloued Babylon, put aside  
the Table, & stand vpon thy watch,  
ryse vp you Princes from eating and  
drinking, take your Targets in your  
hands : goe, and set a watchman vp-  
pon the walles, and whatsoeuer hee  
seeth, let him tell you.

And then was there a watchman  
set vpon the walles, and a Lyon to  
denounce with open mouth, what-  
soeuer danger he saw comming to-  
wards them. And God taught the  
Prophet to cry in thys sort to theyr  
Sentinell or watchman : *Custos, quid*  
*de nocte ? Custos quid de nocte ?* Thou  
Watch-man, what seest thou com-  
ming towards thee by night ? what  
espyst thou (ô Sentinell) drawing  
on vs in the darknesse ?

By all which circumstance, what  
els is insinuated, but that God wold  
haue

haue vs stand vpon our watch, for We must  
that his iudgements are to come vp- stand vpon  
pon the world by night, when men our watch.  
least think thereof? they are to come  
as a thiefe at midnight, as also in an  
other place we are admonished, and  
therefore happy is the man that shall  
be found watchfull. But nowe the  
doore and sole entrance into thys  
watch, wherof the securitie of our e-  
ternal life dependeth, can be nothing  
els but consideration, for that where  
no consideration is, there can be no  
watch, nor fore-sight, nor know-  
ledge of our estate; and consequent-  
ly no hope of our saluation, as holy  
S. Bernarde holdeth; which thing. *Bern. lib. 1.*  
caused that blessed man to write *de consi.*  
foue whole bookes of Consideration  
to Eugenius.

Consideration is the thing that  
bringeth vs to knowe God and our  
selues. And touching God, it layeth  
before vs his Maiestie, his mercie, his  
iudgements, his commaundements,  
his threatnings, his promises, his  
proceeding with other men before  
vs; wherby we may gather, what we  
also in time must expect at his hands.

And for our selues, consideration  
is the key that openeth the doore to  
the

The many  
commodi-  
ties of con-  
sideration.

the closet of our hart, where all our Bookes of account doe lie : it is the looking-glasse, or rather the very eye of the soule, whereby she taketh the view of herselfe, and looketh into all her whole estate, into her riches, her debts, her duties, her negligences, her good gifts, her defects, her safety, her danger, her way she walketh in, her course shee followeth, her pace shee holdeth, and finally, the place & end whereunto she draweth. And without this consideration, shee runneth on headlong, into a thousand brakes and briers, stumbling at every step, into some inconueniencie or other, and continually in perill of some great and deadly mischiese.

And wonderful (truely) it is, that in all other busines of thys life, men can see and confesse, that nothing may be begun, prosecuted, or well ended, without consideration : and yet in this great assayre, of winning heauen, or falling into hell, fewe thinke consideration greatly necessarie to be vsed.

Effects of  
conside-  
ration.

I might stand here to shew the infinite other effects and commodities of consideration, that as it is fy watch or larum bell, that stirreth vp and a-  
wake-

wakeneth all the powers of our mind; the match or tinder, that conceiueth & nourisheth the fire of deuotion: the bellows that enkindleth & enflameth the same, the spur that pricketh forward to all vertuous, zealous, and heroycall acts; and the thing indeed, that giueth both light life, and motion to our soule.

Our faith is confirmed & increased by cōsideration of Gods workes and myracles; our hope by consideration of his promises, & of the true performance thereof to all them that euer trusted in him: our charitie or loue to God, by consideration of his benefits & innumerable deserts towards vs: our humilitie by consideration of his greatnes, & of our own infirmity: our courage & fortitude, by contemplation of his assistance in all causes for his honor: our contempt of the world, by consideration of the ioyes of heauen eternall; and so all other vertues both morrall & diuine, doe take their heat quickning, and vitall spirit from consideration.

How al vertues are stirred vp and quickned by consideration.

By the exercise of consideration & meditation, holy Dauid saith, that he felt a burning fire or flame within

*Psal. 38.*

*Psalm, 76,*

The exercise of holy men touching consideration.

*Gene. 24.*

The first three Patriarches.

his breast; that is, the fire of zeale, the fire of seruour in religion, the fire of deuotion, the fire of loue towards God and his neighbour. And in another place he saith, that by the same exercise, *he swept and purged his owne spirit*: which is to be vnderstoode, from the dust of this worlde, frō the dregs of sin, frō the contamination and coinquination of humane creatures, for that consideration indeede, is the very fan that seuereth and driueth a way the chaffe frō the corne.

For which cause wee shall neuer reade of any holy man from the beginning of the world, neither before Christ nor after, who vsed not much and familiarly thys most blessed exercise of consideration and pondering. And for the first three Patriarches, it shalbe sufficient to remember the custome of young Isaack recorded in Genesis. Which was to goe sooth towards night into the field, *ad meditandum*, that is, to meditate, consider & ponder, vpon the workes, iudgements, and commaundements of God. And thys hee dyd, beeing but a childe and vnmarried, (farre different from the custome of young Gentlemen now adaies, who  
fre-



frequent the fieldes to followe theyr vanities,) and as little Isaack coulde not haue that custome but from his Father Abraham, so (no doubt) but hee taught the same to his sonne Iacob, & Iacob again to his posteritie.

And as for Moses, and his successor Iosua, it may easily bee imagined howe they vsed this exercise, by the most earnest exhortations, which they made thereof to others, in their speech & writings. The good Kings of Iuda also, notwithstanding theyr many great temporall affayres, doe testifie of themselues concerning this exercise; as Dauid almost euerie where, that the commaundements of God were his daily meditation, not onely by day, & that *tot a die*, all the day, *et per singulos dies*, euery day, *et in matutino*, in y morning, *et septies in die*, seauen times a day, but also hee insinuateth thys custome by night; *meditatus sum nocte cum corde meo*. I do meditate by night in my hart, vppon thy commaundements O Lord; signifying heereby, both hys watchfulnesse by night when other men were a sleepe, and the hartie care that hee had of thys exercise, which wee esteeme so little.

Moses and Iosua.

*Deu 6.*

*and 11.*

*Iosua. 1.*

K. Dauid.

*Psal. 38. 62,*  
*Ps 118.*

*Psal. 76.*

King Salomon.

Salomon also King Dauids son, so long as he lyued in the grace and fauour of God, obserueth this exercise of his Father, and exhorteth other men, *so haue continuall & dailie cogitation in this affaire.* Which if him

*Eccle. 6.*

King Ezechias.

selfe had continued still, it is likely he had neuer fallen from God by women as he did. The good K. Ezechias is reported to haue meditated lyke a Doue, that is, in silence & solitarines with himself alone, which is the true way of profitable meditation. Esay testifieth of his owne watching by night in this exercise, and howe hee did the same with his spirite alone, in the very bowels of his hart.

*Esay, 58.*

*Esay, 26.*

The consideration y<sup>e</sup> Iob vsed, & the fruites thereof.

Holy Iob maketh mention, not onely of his manner of considering, but what also hee considered, and what effect he found in himselfe by the same. First hee considered (as I  
 “ said) the waies, foote-steps, & commaundements of God, and then his  
 “ dreadfull power: to wit, howe no  
 “ man was able to auert or turne away  
 “ his cogitation, but that his soule did  
 “ what it pleased, & by this (saith he)  
*considerans eum timore sollicitus: I*  
 “ am made sollicitous or watchfull  
 “ with feare, when I consider him.

*Iob. 23.*

*Of inconsideration.*

23

In which words he insinuateth two most excellent effects of consideration; First, the feare of God, of which it is written, *salus in thesauris timor Domini*, the feare of God is the treasure of saluation; & the second, y by this feare hee was made sollicitous, watchfull, & dilligent in Gods seruice, of which the Prophet Micheas saith thus. *I will tell thee (O man) what is good, and what the Lorde requireth at thy handes, to wit, to doe iudgment, & loue mercy, & to walke sollicitous & watchful with thy God.*

Two effects of consideration.

*Esay, 32.*

*Micha. 6.*

But thou o holy and blessed man Job, did this exercise bring forth in thee, so great terror & feare of God: & so careful watchfulnes for observing his commaundements? now I see well the cause why thou writest of thy selfe, that thou didest doubt and feare all thy works & actions, were they neuer so circumspect. But what shal we say now adaies (most happy saint) who do not doubt so much as our own dissolute, carelesse, and immoderate actions, who feele no terror of God at all, nor do vse any note of watchfulnes in observing his commaundements? truly, this proceedeth of nothing els but of inconsideration.

A consideration vpon the doings of Job.

*Iob. 9.*

sideration : it proceedeth of lacke of knowledge both of God and of our selues. For (doubtlesse) if we knewe either of these two things aright, (as indeede neither of them can be well vnderstoode without the other) it coulde not bee, but that many of vs would change our wrong courses.

O merciful Lord, what sinful man in the world would liue as he doth, if he knew eyther thee or himselfe as he should doe? I mean, if he considered what thou art: and what thou hast beene to other that haue lyued and continued in sinne as he dooth? Not without great cause cryed so often & earnestly to thee, that holy Doctor of thy church, for obtaining of those two poynts at thine hands : *Vt cognascam te, Vt cognoscam me*, that I may knowe thee, and that I may knowe my selfe, sayth hee, that is, that I may consider, and feele the true knowledge heereof, for manie men doe know, but with little commoditie.

*August. in  
lib. confes.*

Knowledge  
and beliefe  
in grosse.

Wee knowe and belecue in grosse the misteries of our faith, that there is a God, which rewardeth good and euill, that he is terrible in his counsels vpon the sons of men : that there is a  
hell

hell for sinners, heauen for good  
lyuers, a most dreadful day of iudge-  
ment to come, a streight account to  
be demaunded, and the like. All this  
we know and belecue in generall, as  
merchandise wrapped vp together  
in a bundle. But for that we vnfolde  
not these things, nor rest vpon them  
in particuler, for that wee let them  
not downe into our harts, nor doe  
ruminate on them with leysure and  
attention: for that wee chewe them  
not well in minde by deepe conside-  
ration, nor doe digest them in heart,  
by the heate of meditation, they re-  
maine with vs as a sword in his sea-  
berd, & doe help vs as little to good  
life, (for which they were reuea-  
led,) as a preseruatiue in our pocket  
neuer applyed, can helpe our health.  
Wee beare the generall knowledge  
of these mysteries locked vp in our  
breasts, as sealed bagges of treasure  
that be neuer tolde nor opened, and  
consequently, wee haue neither fee-  
ling, sence, nor motion thereby, euen  
as a man may carry fire about him  
in a flint stone without heate, and  
perfumes in a Pomander without  
smell, except the one be beaten, and  
the other chased.

A simili-  
tude.

The impor-  
tance of cō-  
sideration.

All standeth then (good Reader) in this one poynt, for direction of our selues in this life, and for reaping benefit by the misteries of our faith, & Religion; that wee allot our selues time to meditate, ponder, and consider what these things doe teach vs. For as the sicke man that had most excellent remedies and precious potions set before him, could expect no profit or ease thereby, if he only dyd looke vpon them, or smelled them, or tooke them in his mouth alone, or should cast them forth of his stomacke againe, before they were settled, or had any time to worke their operation, euē so is it in this case of ours. And therefore with great reason said S. Paul to Timothie, after he had taught him a lōg lesson, *hac meditare*, meditate, consider, & ponder vpon these things which I haue shewed you, as if in other speeches he had said: all that hetherto I haue tolde you, or written for your instruction, and all that euer you haue heard or learned besides, will auaille you nothing for your saluation, except you meditate and ponder vpon the same, and doe sucke out the iuyce thereof by often consideration.

1, Tim. 4.

Wher-

Wherefore, to conclude this chapter, my deere and welbeloued brother, for that consideration is so precious and profitable, so needful and necessary a thing as hath been declared, I thought it conuenient in this first front & entrance of my booke, to place the mention and dilligent recommendation thereof, as a thing most requisit for al that ensueth. For without consideration, neither this that I haue saide already, nor anie thing els that shall or may be sayde hereafter, can yeeld thee profit, as by lamentable experience wee see daile in the world, where many millions of men passe ouer their whole age, without taking profite of so manie good Bookes, so many preachings, so many vertuous examples, so manie terrible chastisements of God vppon sinners, which euery where they see before their face. But yet for that they wil not, or haue not leysure, or dare not, or haue no grace to enter into consideration therof, they passe ouer all, as sick men do pyles, diuerting as much as they may, both their eyes and cogitations, from all such matters as are vngrateful to them. *Iere 22.*

But as good Ieremie sayth, the *and 30.*

The conclusion of the Chapter.

The misery of y world.

Ephe. 5.

Jerem. 7.

The effect  
of all the  
Chapter  
following.

time will come when they shall bee enforced to see and know, & consider these things, when perhaps it will be too late to reape any comfort or cōsolation therby. Wherefore (deere brother) that which perforce thou must doe in time to come, and that perhaps to thy greater damnation, (I meane to enter into consideration of thine owne estate,) doe that now willingly to thy comfort and consolation, for preparing the way to thy saluation. Preuent the day & redeem the time, according to S. Pauls wise counsell; run not headlong with the worlde to perdition, stay sometime as holy Ieremie admonisheth thee, and say to thy selfe, *what do I?* whether goe I? what course holde I? what shalbe my end? take som time from thy pleasures, & from the company of thy pleasant friends, to doe this, although it be with the losse of some pastime and recreation: for I assure thee, it wil recompence it selfe in the end, & make thee merry when thy laughing friends shall weepe.

The effect of all the considerations that ensue, is, rightly to knowe God, for by knowing him, we shal know our selues, & all things els which are neces-



necessary for vs to know, & without knowing him, all knowledge in the world is vanitie, & meere folly. *Hæc est Vita æterna*, (sayth our Saviour Christ to his Father) *Vt te cognoscant solus Deus Verum, et quem misisti Iesum Christum.* *Iohn. 17.* This is life euerlasting, that men know thee which art onely true God, and Iesus Christ whom thou hast sent.

Gods nature and essence wee can not know in this life; but the onely way to know God in this worlde, is, to know his Maieslie, to know his mercy, to know his iustice, to knowe his iudgements; to know his hatred against sin, his fauour to the good, his benefits, and promises to all: his grace, his threats, his wayes, his commandements, his dealings towards other men before vs: all which things, the considerations following doe set before our eyes, and consequently, they doe teach vs to knowe God aright. Reade then therefore (deere brother) with attention, and remember the wordes that God vseth to vs all; *Vacate et Videte quoniam ego sum Deus.* *Psalm, 43.* Take leysure, and consider that I am a God. It must not be doone in hast, nor (as the fashion

The way to  
know God  
in this life.

*That there is a God.*

haue to liue in order and discipline vnder that regiment, that Kings for this cause doe holde their Generalls, Lieutenants, Coronels, Captaynes, & other like Officers, in their bands, Garisons, Camps, and Armies.

In handy  
crafts.

assumed &  
in the first  
chapter of  
the first  
book of  
the first

In manuell arts and occupations likewise, it is euident, that diuers things must be presupposed to bee foreknown by the learner, as in husbandry or agriculture, in building, in painting, and other such exercises, when a man is to bee taught or instructed, it were not conuenient for the Teacher, to stand vppon euery point or matter that appertaineth to the same, but must leaue and passe ouer many things, as apparant of themselves, or easie to bee discerned of euery learner by nature, sence, reason, or common experience.

In liberall  
Sciences.

in the first  
chapter of  
the first  
book of  
the first

Grounds to  
be graunted  
in Sciences.

But yet in liberall sciences & professions of learning, this is more apparant, where not only such common & vulgar poynts are to be presumed, without prooffe or discourse: but also certaine propositions are to be graunted in the beginning, as grounds whereupon to build all the rest that ensueth. So the Logitian (for example) wil haue you yeeld ere hee  
enier

*That there is a God.*

33

enter with you, *that contradictory propositions cannot be together eyther false or true, neyther, that one thing may be affirmed & denied of another in one and the selfe same respect and time.* In Logick.

The Morrall Phylosopher, will haue you graunt at the beginning, *that there is both good and euill in mens actions: & that the one is to be followed, and the other refused.* In Morrall phylosophie

The naturall Phylosopher, will haue you confesse, that all physicall bodies which depend of nature, haue motion in themselues, & are subiect to alterations, and *what soeuer is mooued, is mooued of another.* In Natural phylosophie

The Mathematicke at his first entrance, wil demand your assent, *that euery whole is bigger than his parts:* as also the metaphisick or supernaturall phylosopher, *that nothing can be, and not be at one time.* And so other such lyke principles and common groundes, in these and all other Sciences, are to be demanded, granted, & agreed vpon at the beginning, for the better pursue and establishment of that which hath to follow, being things in themselues, (as you see) eyther by nature, common sence, or  
expe-

In the Mathematicks  
The Metaphisick.

Luke, 10.

shion is) for curiositie onely, to read three or foure leaues in one place, & so in another? but it must be doone with such serious inuention, as appertayneth to so great a businesse, which (in truth) is the weightiest, that possible vnder heauen may be taken in hand. It is the busines whereof Christ ment especially, when hee said, *Unum est necessarium*, one only thing is necessary. For that all other things in this worlde, are but trifles to this, and this alone of it selfe, of more importance than they all.

THAT

THAT THERE IS A  
GOD, WHICH REWAR-  
DETH GOOD AND EVILL,  
against all Atheists of old, and  
of our time.

*With the proofes alledged for the  
same, by the Iewe and  
Gentile.*

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CHAP. II.

---

**I**T is a thing both common and  
ordinarie in Sciences and Artes,  
when they are learned or deliue-  
red by other, to suppose diuers  
points & principles, and to passe  
them ouer without prooffe, as either  
knowne before to the learner, or els  
so manifest easie, & euident of them-  
selues, as they neede none other  
prooffe, but onely declaration.

So when wee take in hand to in-  
struct a man in Chiuallrie, or feats of  
Armes, we do suppose that he know-  
eth before, (were hee neuer so rude)  
what a man, what a horse, what ar-  
mor, what fighting meaneth: as also  
that warre is lawfull & expedient in  
diuers causes, the Princes of y<sup>e</sup> worlde  
may wage the same, the souldiours  
haue

A common  
custome in  
Sciences to  
suppose  
principles.

An example  
in chiuallry.

haue to liue in order and discipline vnder that regiment, that Kings for this cause doe holde their Generalls, Lieutenants, Coronels, Captaynes, & other like Officers, in their bands, Garisons, Camps, and Armies.

In handy  
crafts.

as in  
the  
crafts  
of  
the  
hand

In manuall arts and occupations likewise, it is euident, that diuers things must be presupposed to bee foreknown by the learner; as in husbandry or agriculture; in building, in painting, and other such exercises, when a man is to bee taught or instructed, it were not conuenient for the Teacher, to stand vppon euery point or matter that appertaineth to the same, but must leaue and passe ouer many things, as apparant of themselves, or easie to bee discerned of euery learner by nature, sence, reason, or common experience.

In liberall  
Sciences.

as in  
the  
sciences  
of  
the  
liberall

Grounds to  
be graunted  
in Sciences.

But yet in liberall sciences & professions of learning, this is more apparant, where not only such common & vulgar poynts are to be presumed, without prooffe or discourse: but also certaine propositions are to be graunted in the beginning, as grounds whereupon to build all the rest that ensueth. So the Logician (for example) will haue you yeeld ere hee  
enter

*That there is a God.*

33

enter with you, *that contradictorie* In Logick.  
*propositions cannot be together eyther*  
*false or true, neyther, that one thing*  
*may be affirmed & denied of another*  
*in one and the selfe same respect and*  
*time.*

The Morrell Phylosopher, will In Morrell  
haue you graunt at the beginning, *philosophie*  
*that there is both good and euill in*  
*mens actions: & that the one is to be*  
*followed, and the other refused.*

The naturall Phylosopher, will In Natural  
haue you confesse, that all physicall *philosophie*  
bodies which depend of nature, haue  
motion in themselves, & are subiect  
to alterations, and *what soeuer is mo-*  
*ued, is moued of another.*

The Mathematicke at his first en- In the Ma-  
trance, will demand your assent, *thematicks*  
*euery whole is bigger than his parts:*  
as also the metaphisick or supernatu-  
ral phylosopher, *that nothing can be,*  
*and not be at one time.* And so other  
such lyke principles and common  
groundes, in these and all other Sci-  
ences, are to be demanded, granted,  
& agreed vpon at the beginning, for  
the better pursure and establishment  
of that which hath to follow, being  
things in themselves, (as you see) ey-  
ther by nature, common sence, or  
expe-

The Meta-  
phisick.

In Diuinitie.

Hebr. 11.

Two principles in Diuinitie.

1

2

Psalms. 4.

experience, most cleere & manifest.

And is not this also in Diuinitie (trowe you) and in the affayres that we haue now in hand? yes truely, if wee belecue S. Paule, who writeth thus to the Hebrues: *Credere oportet accedentē ad Deum, quia est, et inquis- rentibus se remunerator sit.* He that is cōming towards God, must belecue that there is a God, and that hee is a rewarder of such as seeke him. Be- holde heere two principles, wherein a man must be resolued before hee can seeke or drawe vnto God. The one, *that there is a God*, & the other, *that the same God is iust, to rewarde euery man according to his deserts.*

Which two principles or generall groundes, are so euident indeede of their own natures, & so ingrafted by Gods owne hand, into the mind and vnderstanding of euery particuler man, at his natiuitie, (according to the saying of the Prophet: *the light of thy countenance is sealed vpon vs* (O Lord,) that were not the tymes wee liue in, too-too wicked, and the shamelesse induration of sinners intollerable, wee should not neede to stand vpon  $\frac{1}{2}$  prooofe of these points for confirmation of our cause that



we nowe intreate, of resolution; but rather supposing and assuring our selues, that no reasonable creature living, could doubt of these principles? should pursue only the consideration of other things, that might stir vp our wills to the performance of our duties towards this G O D that hath created vs, and remayneth to pay our reward at the end.

But for so much as iniquitie hath so aduanced her selfe at this day in the harts of many, as not onely to contemne and offende their Maker, but also to denie him, for patronage of their euil life, & for extinguishing the worrne of their own afflicted & most miserable consciences; I am enforced before all other things, to discover this fond and foule error of theirs, and to remoue also this refuge of desperate iniquitie, by shewing the inuincible veritie of these two principles, the one depending of the other in such sorte, as the first being prooued the seconde hath of necessitie to follow. For if once it be manifest that there is a God, which hath care & providence of all those whom he hath created & gouerneth, then must it ensue by force of all

con-

The cause  
of thys  
Chapter.

If there be  
a God, hee  
is a iust re-  
warder.

consequence, that he is also to reward the same men, according to their good liuing and deserts of thy lyfe.

First then to proue this principle, *That there is a GOD*, I neede vse

\* See Lactantius at large, in his booke of the workmanship of the world. The workes of this world doe declare the workman.

no other argument or reason in the world, but onely to referre each man to his own \* sence, in beholding the world, whereof euery part and portion is a most cleere glasse, representing God vnto vs, or rather a fayre Table, wherein God hath drawne or imprinted himselfe, in so manifest characters and legible Letters, as the simplest man lyuing, may read and vnderstand them.

In respect heereof saide the Wise-man so long agoe. That vaine and foolish were all those, who considering the works that are scene in the world, could not thereby rise to vnderstand the work-man. And he gi-  
 “ man so long agoe. That vaine and  
 “ foolish were all those, who conside-  
 “ ring the works that are scene in the  
 “ world, could not thereby rise to vn-  
 “ derstand the work-man. And he gi-  
 “ neth this reason. *A magnitudine enim*

*Wisd. 3.*

*speciei creatura, cognoscibiliter poterit Creator horum videri.* For that by the greatnes of beauty in the creature, may the Creator therof be scene and known. Which S. Paule confirmeth, when hee sayth, that the inuisible thinges of God, may bee scene and knowne by the visible creatures of the

*Rom. 1.*

*Coloss. 1.*

the worlde. Which is to be vnder-  
stood in this sence, that as a prisoner  
in a dungeon, may easily by a little  
beame that shineth in at a chincke,  
conceiue there is a Sun, from which  
that beame descendeth : & as a Tra-  
uailer in the wildernesse that falleth  
vpon some channell or brooke, may  
ascend by the same to the VVell or  
Fountaine : euen so, he that behol-  
deth & considereth the wonderfull  
workes of this worlde, may thereby  
conceiue also, the wonderfull Arti-  
ficer or work-man that made them.

If a man should passe by Sea, in-  
to some forraine, strange, or sauage  
Country, where nothing els but  
birds and beasts doe appeare : yet if  
he should espy some exquisite build-  
ing, or other worke of arte & rea-  
son in the place, he would presently  
assure himselfe, that some men dwelt  
or had beene in that Country, for  
that such things could not be done  
by beasts or vnreasonable creatures,  
euen so in the view and considerati-  
on of this world.

If we cast our eyes vpon the hea-  
uens, we remain astonished with the  
myracles that we behold : but who  
made them ? wee see the skyes of ex-  
ceeding

A simili-  
tude.

The hea-  
uens teach  
G O D.

ceeding great highnes, distinguished with collours, and beautie most admirable; adorned with starres and Planets innumerable, and these so qualified with their diuers, different, and vnequall motions, as albeit they neuer moue or goe together, yet doe they neuer gyue let or hinderaunce the one to the other, nor change their course out of order or season.

*Iob. 28.*

*Quis enarrabit caelorum rationē, et concentum caeli, quis dormire faciet?*

Who is able to declare the reason of these heauens, or who can make cease or sleepe the vniforme course of their motions, saith God to Iob?

As who would say, that because no man or mortall creature can do this, therefore may wee imagine of what power & perfection the'r Maker is. Which King David had done when he pronounced, *Caeli enarrant gloriam Dei, et opera manuum eius, annuntiat firmamentum*, the heauens declare the glory of God, and the firmament dooth preach the works of his hands.

The earth  
teacheth  
G O D.

If wee pull downe our eyes from heauen to earth, we behold the same of an infinite bignesse, distinguished with hilles and dales, woods and pastures,

stices, couered with all varietie of  
grasse, hearbes, flowers and leaues:  
moystened with Ryuers, as a body  
with reynes, inhabited by creatures  
of innumerable kindes & qualitiess  
enriched with inestimable and end-  
lesse treasures, and yet it selfe stan-  
ding, or hanging rather with all his  
weight and poyse, in the midst of  
the ayre, as a little ball without prop  
or pyller. At which deuise and most  
wonderfull myracle, God himselfe,  
as it were glorying, sayde vnto Iob,  
*Where wert thou, when I layde the* Iob, 38.  
*foundations of the earth? Tell mee if*  
*thou haue vnderstanding, who measu-*  
*red it out, or drew his line vppon the*  
*same? Where vppon are fastened the*  
*pyllers of his foundation, or who layde*  
*the first corner stone thereof?*

If we looke neither vp nor down, The Sea  
but cast our countenaunce onely a- sheweth  
side, wee espy the Sea on each hand GOD.  
of vs, that enuironeth round about  
the Land. A vast creature, that con-  
tayneth more wonders than mans  
tongue can expresse. A bottomlesse  
gulf, that without running over,  
receiueth all Riuers which perpetu-  
ally doe flowe. A restless fight and  
turmoyle of waters, that neuer re-  
pose

*Arist. lib. de  
mirabilib.*

pose neither day nor night. A dreadful, raging, & furious element, that swelleth and roareth, and threatneth the Land, as though it would deuoure it all at once. And albeit in situation it be hier than the earth, as the Phylosopher sheweth, and doe make assaults daily towards y<sup>e</sup> same with most terrible cryes, and waues mounted euen to the skye: yet when it draweth neere to the Land, and to his appoynted borders: it stayeth vpon the suddaine, though nothing bee there to let it, and is enforced to recoyle backe againe, murmuring as it were, for that it is not permitted to passe any further.

*Iob. 38,*

Of which restraint, G O D asketh Iob this question. *Who hath shut vp the Sea with gates, when he breaketh forth in rage as fro his mothers womb? Whereunto no man being able to giue aunswer, God aunswereth himselfe, in these words: I haue limited him with my bounds, & I haue set him both a doore and a barre, & haue said vnto him, hetherto shalt thou come, & shalt not passe further: here shalt thou breake thy swelling waues.*

This in summe, is of things without vs. But if we should leaue these,  
and

and enter to seeke God within our The things  
selues, whether we consider our bo- in man de-  
dies or our soules, or any one parte clare God.  
therof, we shal find so many strange  
things, or rather so many seas of mi-  
racles and wonders, that preach and  
teach their Maker vnto vs, that wee  
shall not onely perceiue & see God  
most euidently, but rather (as a cer-  
taine old Heathen hath written) we *Iamblicus de*  
shall feele and handle him in hys *Myst. cap. 1*  
workes. Which kinde of speech also  
S. Paul himselfe doubted not to vse,  
affirming that God hath giuen space  
to euery man in this life to seek him,  
*Si forte attrahent eum aut inueniant,* *Acts. 17.*  
if perhaps they woulde handle him,  
or find him out. Which manner of  
words doe signifie, that by conside-  
ration of Gods creatures, and espe-  
cially of the wonders in man him-  
selfe, we may come to see and per-  
ceiue the Creator so cleerlie, that  
in a sort wee may be said to handle  
and feele him. So ioyntlie doe all  
things concurre to the manifestati-  
on of theyr Maker: so manifestly &  
effectually doe they teach, demon-  
strate, and paint out God vnto vs?  
nothing being so little, that decla-  
reth not his greatnesse: nothing so  
great,

great, which acknowledgeth not his soueraigntie : nothing so lowe, that leadeth vs not vp to behold his Ma-iestie, nothing so high, that descendeth not to teach this verity.

It were a labour without end, to goe about in this place to alleadge what might be saide in the prooffe of this principle, *That there is a G O D*, seeing there was neuer yet learned man in the world, eyther Gentile or other, that acknowledged and confirmed not the same, being driuen thereunto by the manifest euidence of the truth it selfe.

Olde Atheists.

*Laertius lib.  
2. et 4. de  
Vit. Phyl.*

*Psalms. 13.  
and 52.*

If you obiekt against me *Diagoras, Protagoras, Theodorus, Cyrenensis, Bion Borystbines, Epicurus*, and some few others, that were open Atheists, and denied G O D, I aunswer, that some of these were vtterly vnlearned, and rather sensuall beastes than reasonable men, and consequentlie might deny any thing, according to the saying of holy Dauid, *The foole said in his hart, there is no God.* Others, y had some smack of learning, rather iested at the falshood of theyr own Panisime Idols, than denie the beeing of one true God.

But the most part of these men in deede.



*That there is a God.*

deede, and such others, as in old time were accounted Atheists, denied not God so much in words, as in life & facts; such as S. Paule called Atheists in his dayes, that obeyed their bellies, and followed their pleasures, in sinne and sensualitie: not vouchsafing to thinke of God in thys life, (such was the Epicure, & many other are at this day of his profession) but yet (as Lactantius wel noteth) when the same men came to be sober, and spake of iudgment (as at their death or other time of distresse & misery,) they were as ready to confesse God, as any other whatsoeuer.

*Rom. 1.*

*Phil. 3.*

*Lactan. lib.*

*3. institut.*

But for learned men, & people of discretion, sobriety, and iudgement, there was neuer yet any (were hee Jew or Gentile) that doubted in this veritie, but had meanes of probations to confirme the same, as more particularly in the rest of this Chapter shall be declared.

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*Howe the Heathen proued  
there was a God.*

SECT. 2.

---

**A**mong the Gentiles or Heathen people, those men were alwayes  
C. of

Phyloso-  
phers.

Foure prin-  
cipall Scien-  
ces.

The Mathe-  
matick pro-  
ueth not  
G O D.

*That there is a God.*

of most credite and estimation, that  
professed the love of wisdom, & for  
y<sup>e</sup> respect were termed Philosophers.  
Who beeing deuided into diuers  
sorts & sects, had four principall Sci-  
ences, wherof they made profession,  
each one of these hauing other low-  
er Science, comprehended vnder it.

The first of these foure, is called  
Naturall Phylosophy: the second,  
Morrall; the third, Supernaturall, or  
Metaphisick; the fourth, Mathema-  
tick. And for the first three, they haue  
each one their proper meanes & pe-  
culiar proofes, wherby to conuince,  
that there is a G O D. The fourth,  
which is the Mathematique, for that  
it hath no consideration at all, of the  
efficient or final cause of things, vn-  
der which two respects and conside-  
rations only, God may be known &  
declared vnto men in this world)  
therefore this Science hath no pro-  
per meane peculiar to it selfe, for  
proouing this veritie, as the other  
Sciences haue, but receiueth the  
same as borrowed of the former.

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*The Naturall Phylosopher.*

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**T**He Naturall Phylosopher among  
the Gentiles, had infinite argu-  
ments,

ments, to prooue by creatures, that there was a God, but all he reduced to three principall & generall heads, which he tearmed *Ex Motu, ex Fine, et ex Causa efficiente*. That is, arguments drawne from the Motions, from the Ends, and from the Cause efficient of creatures that we behold; which tearmes the examples following shall make cleere and manifest.

The argument of *Motion*, standeth

vpon this generall ground in philosophy, that *what soeuer is mooued, is mooued of another*: Wherin also is obserued, that in the motions of creatures, there is a subordination the one to the other. As for example,

These inferiour bodies vpon earth; are mooued and altered by the ayre & other elements: and the elements are mooued by the influence & motion of the Moone, Sunne, and other heauenly bodyes; these Planets againe are mooued from the highest Orbe or Sphere of all, that is called *The first moueable*, about which wee can go no further among creatures.

The first argument in Naturall philosophy, *Arist. lib. 7 et 8, phy.*

*Primum mobile.*

Now then asketh the Philosopher heere, who moueth this *first moueable*? for if you say that it moueth it selfe, it is against our former ground,

that nothing is moued in nature but of another. And if you say that some other thing mooueth it, then is the question againe, who moueth that other? and so from one to one, vntill you com to some thing that moueth, and is not moued of another, and that must needs be God, which is aboue all nature.

*Plato. lib. 10  
de legib.  
Arist. lib. 8.  
physic. cap. 5.*

An argument taken from the Clocke.

This was the common argument of Plato, and of Aristotle, and of all the best Philosophers. And they thought it a demonstration vnauoidable, & it seemeth they were admonished of this argument by consideration of the Clock, whose hammer when it striketh, sheweth the next wheele wherby it is moued, and that wheele sheweth to another wheele, and so from one to one, vntill you come to him that was the first cause of motion to all the wheelles, that is, to the Clock-maker himselfe.

Aristotle, to King Alexander, vseth this pretie similitude. That as in a Quiar of Singers, when the foreman hath gyuen the first tune or note, there ensueth presently a sweet harmonic, and consent of all other voyces, both great and small, sharpe & meane; so God in the creation of the

this world, hauing giuen once the A simili-  
first push or motion to the highest tude.  
heauen, called *Primum mobile*, there  
ensuech vppon the same, all other  
motions of heauens, plannets, ele-  
ments, and other bodies, in most ad-  
mirable order, concord, & congrue-  
tie, for conseruation & gouernment  
of the whole. And thus is God pro-  
ued by argument of motion.

The other two arguments of the *End*, and of the *Cause efficient* of crea-  
tures, are made euident in a certaine  
manner, by this that hath beene spo-  
ken of motion. For seeing by expe-  
rience, that euery thing brought  
forth in nature, hath a peculiar end,  
appoynted whereto it is directed by  
the self same nature, (as we see y<sup>e</sup> bird  
is directed to build her nest by na-  
ture, the Foxe to make his den, & so  
the like in all other creatures,) the  
Philosopher asketh here, what thing  
is that that directeth nature herselfe,  
seeing each thing must haue some-  
what to direct it to his end? And no  
aunswere can be made, but that the  
Director of Nature, must bee some  
thing aboue nature, which is G O D  
himselfe. This argument of the *finall*  
*End*, is most excellently handled.

The second  
argument  
of Naturall  
philosophy.

*Phylo lib. de opific. mundi.* Phylo Iudæus, in his leatned treatise, *Of the workmanship of the world.*

The third argument From the *Cause efficient*, the Phylo-  
sopher disputeth thus. It is euident  
of Naturall philosophy by all reason, in respect of the cor-  
ruptions, alterations, and perpetuall

\* *Vide Platarch de placetis phylos.* motions of all creatures, that thys  
world had a beginning, & \* al excel-  
*Arist. lib. 8. phys. et lib. de Gen. et corrup.* lent Philosophers that euer were,  
haue agreed therupon, except Aristotle, who for a time held a fantasy that  
the world had no beginning, but  
was from all eternity; albeit at last in

*Arist. lib. de mund. Et* his old age, he confessed & contrarie,  
in his Booke to King Alexander.

*Vide Plots. lib. de mun.* This then being so, that this world  
had a beginning, it must needs fol-  
low also, that it had *an efficient cause*.  
Now thē is the question, who is that  
*efficient Cause* that made the world?  
If you say, that it made it selfe, it is  
absurd, for how could it haue pow-  
er to make it selfe, before it self was,  
and before it had any being at all? If  
you say, that something within the  
world, made the world: that is, that  
some one part of & world, made the  
whole: this is more absurd, for it is,  
as if a man should say, that & finger  
(& this before it was a finger, or part  
of & body) did make the whole body.

Where-

Wherefore wee must confesse by force of this argument, that a greater and more excellent thing, than is the whole world put together, or than any part thereof, made the world, and was the *Cause efficient* of the frame that we see; and this can be nothing els but God that is about the world. So that neereby wee see, how many waies the Naturall Phylosopher is fraught with arguments, to proue there is a God, and that by reason onely, without all light or assistance of fayth.

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*¶ The Metaphisick and  
his argument.*

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**B**UT the Metaphisicke, or Supernaturall Phylosopher among the Gentiles, as he to whome it appertained most in speciall, to handle these high and supernaturall affayres, and many more arguments and demonstrations, to proue and conuince the being of one God.

And first of all he saide, that it could not stand with any possibility in his Science, that *Ens finitum*, a thing finite, or closed within bounds or limits, (as this world, and every creature therein is) could be, but from

The first argument in  
Metaphisick.

some Maker or Creator. For (sayth he) the thing that in it selfe is not infinite, hath his bounds & limits, and consequently there must bee some thing, that assigned these bounds & limits. And seeing in this world there is no creature so great, which hath not bounds and limits, we must of necessitie imagine some infinite supreme Creator or Maker that limited these creatures, even as we see that the Potter (at his pleasure) giueth boundes and limits to the pot that he frameth.

**A Maxime**  
in Meta-  
phisick.

*Arist. lib. 8.*  
*metaphis.*  
*cap. 2.*

This argument the Metaphisicke confirmeth by a ruled principle in his Science. *That every thing which is by participation, must be reduced and referred to some other thing, that is not by participation, but of it selfe.* And he calleth a thing by participation, which is not in the fullest or highest degree of perfection in his kind, but may haue addition made vnto it. As for example, water, or any thing els that is heated by fire, is hotte by participation, and not of it selfe, for that it may alwaies be hotter, & haue addition of heate made vnto it; but fire is hotte of it selfe, and not by participation, for that it hath heate in the highest.



highest degree, and in that kinde can receiue no addition, wherefore the heate of all other things, which are hote by participation of fire, are reduced (concerning theyr heate) to the heate of fire, as to their originall.

Now then (saith the Metaphisick) we see by experience, that all the creatures and parts of thys worlde, are *things by participation onely*, for that they are infinite in nature, and haue limitations in all theyr perfections, and may receiue additions to the same, & consequently, they must of necessitie be referred to some higher cause that is infinite in perfection, & consisteth of it selfe alone, without participation from others: & thys is God, who being absolute, endles, and without all limitation of perfection in himselfe, deriueth from his own incomprehensible infinitnesse, certaine limited natures and perfections to euery creature: which perfections in creatures, are nothing els but little particles, & participations of the bottomlesse sea of perfections in the Creator, whereunto they are to be referred and reduced, as the beame to the Sunne, and the brooke to the Fountaine.

How all  
creatures  
are by par-  
ticipation  
of G O D.

The second  
argument  
in Metaphi-  
sick. Multi-  
tude.

Plato in  
Parmen.

Primum  
mobile.

MICRO-  
COSMOS.

The infinite  
things that  
proceede  
from the  
soule.

A second argument useth the Metaphisicke, grounded vpon certaine rules of vnitie, wherof one principle is, *That euery multitude or distinction of things, proceedeth from some vnitie, as from his Fountaine.*

(This he sheweth by many examples of things in this world. For we see by experience, that y diuers motions & mouing of the lower Spheres or bodies celestial, do proceed of the mouing of one highest Sphere, & are to be referred to the same, as to theyr Fountaine. Many Riueres are reduced to one well or of spring: innumerable beames to one Sunne: & all the boughes of a tree to one stock.

In the body of Man, which for his beauty and variety, is called the *little world*: the veines which are without number, haue all one beginning in the Lyuer, the arters, in the heart, the sinowes, in the braine. And that which is more, the infinite actions of life, sence, and reason in man, as generations, corruptions, nourishments, digestions, & alteration; feeling, smelling, tasting, seeing, hearing, mouing, speaking, thinking, remembring, discoursing, and ten hundred thousand particular actions, operations

tions and motions besides, which are exercised in mans body, vnder these or other such names and appellations: all these (I say) being infinite in number, most admirable in order, and distinct in euery theyr office and operation, doe receiue notwithstanding theyr beginning from one most simple vnitie, and indiuisible substance, called the soule, which produceth, gouerneth, and directeth them al to so innumerable, different and contrarie functions.

By this concludeth the Metaphisicke; that as among the creatures, we finde this most excellent order & connexion of things, vwherby one bringeth forth many, & euery multitude is referred to his vnity: so much more in all reason, must the whole frame of creatures containd in the world, (wherein there are so many millions of multitudes with their vnities) be referred to one most simple & abstract vnity, that gaue beginning to them all, and this is God.

A third argument vseth the Metaphisick, deriued from the subordination of creatures in this world, which Metaphisick. Subor-  
full, as we see no creature by nature dination.  
scructh

serueth it selfe, but another, and altogether doe conspyre in seruing the common. We see the heauens doe moue about cōtinually without ceasing, & this not to serue theselues, but inferiour creatures, lesse excellent than theselues. We see y<sup>e</sup> water moisteneth the ground, the ayre sooleteth, openeth, & cherisheth the same, the Sunne heateth and quickeneth it, the Moone & Starres poure foorth their influence, the windes refresh it, and all this not for themselues, but for other. The earth againe, that recey-ueth these seruices, vseth not the same for herselfe, or for her owne cōmoditie, but to bring forth grasse wherewith to feede Cattell, & they feede not for themselues, but to giue nourishment vnto man.

A simili-  
tude.

Now then (sayth the Metaphisick) if a man that stood a farre off vpon a Mountain, shold see in a field vnder him, a great, huge, and maine Armie of Souldiours, most excellent well appointed, each one in order agreeing with the other, deuided into Rankes, Squadrons, Companies, and Offices; subordinate the one to y<sup>e</sup> other by degrees, & yet all rēding one way, all theyr faces bent vpon one place,

place, al mouing, marching, and turning together, all endeuouring with alacritie towards the performance of one common seruice by mutuall assistance, without dissension, discord, difference, or clamor; he that should see this (sayth the Metaphisicke) as he could not but imagine some Generall high Captaine to be among these Souldiers, whom all obaied, & from whose supreame commaundement & order, this most excellent subordination, agreement, & vnion proceeded, so much more, vppon consideration of the former coherence, consent, and miraculous subordination of creatures among themselves in their operations, must we inferre, that they haue some generall commaunder ouer them all; by whose supreame dispositiō, each creature hath his charge & peculiar taske appointed, which he must performe, for the common and vniuersall seruice of the whole,

The fourth reason or argument alleadged by the Supernaturall Philosopher, is, of the marueilous prouidence arte and wisdom, discouered in y making of euery least creature wythin the yworlde. For seeing there

The fourth argument in Metaphisick, Prouidence.

there is nothing so little, nothing so base or contemptible, within the compasse of this heauen that couereth vs, but if you consider it, you finde, both arte, order, proportion, beauty, and excellencie in the same:

\* Lucretius thys cannot proceed of Fortune, as made diuers, foolish \* Lucretius and some other bookes a- would haue it, for that Fortune is casualty without order, rule, or certaintie, & therefore needes it must come from the wisdom and providence of some omnipotent Creator.

If you take a flye, or a flea, or a leafe from a tree, or any other, the least creature that is extant in the world, and consider the same attentively: you shall finde more myracles, than parts therein: you shall finde such proportion of members, such varietie of colours, such distinction of offices, such correspondence of instruments, & those so fit, so well framed, so coherent, and so subordinate: as the more yee contemplate, the more ye shall maruaile, neyther is there any one thing in the world more effectually, to drawe a man to the loue and admiration of his Creator, than to exercise himself often in this contemplation, for if  
hys

That there is a God.

57

hys hart bee not of stone, this will moue his affection.

We read of Galen, a prophane & very irreligious Phisitian, who as himself confesseth in a certain place, taking vpon him to consider of the parts of mans body, & finding much wisdom in the order, vse, and disposition of the same, sought first to giue the praise & glory therof to nature, or to some other cause than to God. But in processe of time, being oppressed (as it were) with the exceeding great wisdom, cunning & prouidence, which he discovered in euenery least parcell & particle of mans body, wherein nothing was redundant, nothing defectiue, nothing possible to be added, altered, or better deuised; he brake forth into these words: *Compono hic profecto canticū in Creatoris nostri laudem, quod vltra res suos ornare voluit, melius quā vlla arte possent.* Heere truely doe I make a song in praise of our Creator, for that of his own accord, it hath pleased him to addorne and beautifie his things better, than by any art possible it could be imagined.

Galen. lib. 5,  
de vsu part.

Lib. 3. de  
vsu. par.

Heereby then doth the Metaphisicke gather and conclude most evidently,

dently, that there is a God, a Creator, a most wise and powerfull artificer, that made all things : such a one, as exceedeth all boundes of nature, & of humaine abilitie. For if all the world should ioyne together, they could not make y<sup>e</sup> least creature that we see in this world. He concludeth also, that the for-sight & providence of this Creator is infinite, for things to come in all eternitie; and finally, that his wisdome & cogitations are inscrutable. And albeit sometime he reueale vnto vs some part therof, yet often againe we erre therein. For

A wonder-  
full speech  
of a Hea-  
then.

*Plotin. lib.  
de prou.*

which cause, a wise Heathen Platonick concludeth thus, after long search about these affayres. I will praise God (saith he) in those things I vnderstand, and I will admire him in those things which I vnderstand not. For I see that my selfe oftentimes, do things wherein my seruants are blind & conceiue no reason. As also I haue seene little chyldren, cast into the fire Jewels of great price, and their Fathers writings of great learning and wisdome, for that they were not of capacitie to vnderstand the value, & worthines of the thing.

One argument more wyll I alledge



ledge of the Metaphisick, grounded upon the immortalitie of mans soul, which immortalitie is proued with one consent of all learned men, (as Plato alledgeth) for that it is a spirit and immateriall substance, whose nature dependeth not of the state of our mortall body, for so by experience we see daily, that in old men & withered sickly bodies, the minde & soule is more quick, cleere, pregnant, and liuely then it was in youth, when the body was most lusty.

The same is also proued by the vnquēchable desire which our mind hath of learning, knowledge, wisdom, and other such spirituall and immateriall things, wherein her thirst by nature is so great, as it cannot bee satisfied in this life, neither can the objects of sense & bodily pleasures, or any other commodity or delight of this materiall world, content or satiate the restless desire of this immaterial creature. Which is an euident argument to the Philosopher, that some other object and contentation, is prepared for her in another world: and that of such excellencie and supereminent perfection, as it shall haue in it all wisdom, all learning,

The first argument in Metaphisick. Immortalitie of the soule. *Plato. lib. 10 de Repub.*

When the desire of our soule shall be satisfied.

ning, all knowledg, all beautie, & al  
other causes of loue, ioy, & cōten-  
tation, wherein our soule may rest for  
euer.

*Themist. in  
lib. de ani-  
ma.*

*Plut. de pla-  
cit. phylos.*

The mea-  
ning of old  
Phyloso-  
phers, tou-  
ching *Ani-  
ma mundi.*

This being so (sayth the Phyloso-  
pher (that the soule & mind of man  
is immortall, of necessity it must en-  
sue, that an immortall Creator sent  
the same into our bodies, and that to  
him againe it must retorne after her  
departure from this life heere. This  
was the true meaning indeede (how-  
souer some latter Interpreters haue  
mis-vnderstood the same) of that  
ancient doctrine of olde Phyloso-  
phers, which Plutarch alledgeth out  
of Pythagoras & Plato: affirming,  
that all particular soules of men,  
came sent frō one generall & cōmon  
soule of the whole world, as spatckles  
from the fire, and beames from the  
common Sunne: and that after their  
seperation from theyr bodyes, they  
shall retorne againe to that generall  
soule, called *Anima mundi*: the soule  
of the world (for that it giueth life &  
being to the world) & so to remaine  
with that generall soule eternally.

This was the doctrine of old Phi-  
losophers, which seemed indeede to  
haue beene nothing els. (though de-  
liuered

deliuered in other speeches) but that which Salomon himfelfe affirmeth in playner wordes, *Et spiritus redibit ad Deum, qui dedit illum*: & our soul or spirit shal return to God that gaue it vnto vs. And this may suffice for a taste of that which the Metaphisicke or Supernaturall Phylosopher can say, for prooffe that there is a God.

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✠ *The Morrall Phylosopher.*

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Here remaineth yet a third part of humaine wisdom or philosophy, called Morrall, whose reasons & arguments for prooffe of this veritie, I haue of purpose referred to the last place, for that they bee more plain and easie then the former, and more sensible to the capacitie of euery simple and vnlearned Reader.

For first of all, hee obserueth in the very natural inclination of man, (be his manners otherwise neuer so euill) that there is a certain propention and disposition to confesse some GOD or Deitie; as by example he prooueth in all Nations, were they neuer so fierce or Barbarous, yet alwayes confessed they some God by nature,

The first  
argumēt of  
Morrall phy-  
losophy.

\* Tertullian  
handleth  
thys poynt  
exceedingly  
in Apolog.

*Seneca. lib. 1.  
de ira Suet.  
in Calig.*

The saying  
of Zeno,  
touching  
the death of  
Atheists.

nature, though no man did teach or instruct them therein. The same is confirmed by the common use of all Heathens, in \* lifting vp theyr eyes and hands to heauen, in any suddain distresse that cometh vppon them. Which importeth that nature herself hath ingrafted this feeling, that there is a God. Yea, further he alledgeth, that by experience of all ages, it hath been proued, That Atheists themselves, that is, such men, as in their health & prosperitie, for more liberty of sinfull life, would strue against the being of any God; when they came to dy, or fall into any great miserie, they of all other men, would shew themselves most fearefull of this God, as Seneca declareth, and as Suetonius sheweth in the example of Caligula. Which is a token, that their conscience inforced them to beleue a God-head.

Nay, Zeno the Phylosopher was wont to say, that it seemed to him a substantiall prooffe of this veritie, to heare an Atheist at his dying day, preach God frō a paire of gallowes, or rather such place of misery, (whē he asked God & nature forgiveness) than to heare all the Philosophers in the

the worlde dyspute the poynts; for that at this instant of death and myserie, it is lyke, that such good fellows doe speake in earnest and sobrietie of spyrit, who before in theyr wantonnes, impugned God, cyther of vanitie, ambition, sensualitie, or dissimulation.

Now then, when the Morral Philosopher hath prooued by this naturall inclination of man, that there is a God, which hath imprinted in vs such a feeling of himselfe, as no conscience can deny him, when it cometh to speak sincerely: the steppeth he a degree further, and proueth that thys God which is acknowledged, can be but one; for that if hee be a God, he must be infinite, & if he be infinite, he can haue no companion, for that two infinite things cannot stand together, without impeachment the one of the others infinitie.

Hee proueth the same by the custome of the most Gentiles, who (as Laetantius well noted in his tyme) whē they swore, or cursed, or praied, or wished any thing hartily, (especially in affliction, that lighteneth the vnderstanding,) theyr fashion was to say, God, and not the Gods. And for

The reason  
why there  
can be but  
one God.

*Lact. lib. 2.  
diu. inst.  
cap. 2.*

*Deus et non  
Dy.*

*That there is a God.*

for the learned sort of them, how-  
focuer they dissembled, and applyed  
themselues outwardly to the error of  
the common people, yet in earnest  
they neuer spake of more thē of one  
God, as Plato signifieth of himselfe  
to Dionisiſius King of Sicilie, in a cer-  
taine Letter, wherein he gaue him a  
ſigne when hee ſpake in earnest, and

*Plato Epiſt.* when in ieſt. *Hinc diſcis tu, ſcribā ego*  
*13. ad Dyo- ſerio, nec ne: cum ſerio, ordior Epiſtolā*  
*niſi.* *ab ſuo Deo, cum ſecus, a pluribus.* By

“ this ſigne ſhall ye knowe whether I  
“ write in earnest or not: For when I  
“ write in earnest, I beginne my Letter  
“ with one God, and when I write not  
“ in earnest, I doe begin my Letter in  
“ the name of many Gods.

*Cyrillus lib.* Iulian the Apoſtata, in his three  
*2. con. Iul.* moſt ſcornfull Bookes that he wrote

*Platin. En-* againſt vs Chriſtians, (whom con-  
*ne 4. 1. lib. 8,* temptuouſly he called Galileans) en-  
*1, 2, et En. 6* deuouring by all his meanes to ad-  
*lib. 4. capit.* uance and ſet forth the honour of  
*12, 3, 4.* Paganisme, alledged this Plato for a  
chiefe pyller and father thereof, and  
dareth preferre him with our Mo-  
ſes: and yet you ſee what he teſti-  
fieth of himſelfe. And that this was  
his perpetuall opinion, three of hys  
moſt worthy Schollers, I mean three

of

of the most learned that euer profes-  
sed the Platonick sect, Plotinus, Por-  
phyrius, and Proclus, all Heathens  
themselves, doe testifie & proue in dy-  
uers parts of theyr workes, assuring  
that both they and their master Pla-  
to, neuer beleeued indeede but onely  
one God. And as for Socrates that  
was Platos Master, and pronounced  
by the Oracle of Apollo, to bee the  
wisest man in all Greece; the world  
knoweth that hee was put to death  
for iesting at the multitude of Gods  
among the Gentiles.

*Porph lib. 2,  
de abst. et lib  
de occa. cap.  
21. Procl. in  
theolo. Pla-  
ton et lib. de  
anima et  
Dam. 1, 31  
42, 53;  
Socrates.  
Apuleius, A-  
legus, et La-  
erti in Vita  
Socratis.*

Aristotle that ensued after Plato,  
began y<sup>e</sup> sect of Peripateticks, & was  
a man so much giuen to the search  
of Nature, as in many things he for-  
got the Author of Nature, or at least  
wise, he treated little & very doubt-  
fully therof, yet in his old age, when  
hee came to write the Booke of the  
world to K. Alexander) which Booke  
S. Iustine the Martyr esteemed great-  
ly, and called it the Epitome of all  
Aristotles true philosophy) he resol-  
ueth the matter more cleerely, say-  
ing thus of God, *Hee is the Father of  
gods & men, he is the maker & cōser-  
uer of all things that be in the world.*  
And he addeth further in the same  
place,

*Aristotle &  
the Peripa-  
teticks.*

*Iustine in  
Apolo.*

*Arist. lib. de  
mundo.*

*Theo. in me-  
zaph. Alex.  
Aphrod. lib.  
de providen.*

place, that the multitude of many Gods, was inuented to expresse the power of this one God, by the multitude of his ministers: so that hee maketh all Gods to bee seruants besides onely one. Which sentence of theyr Master, Theophrastus and Aphrodiscus, two principall Peripatetickes, do confirme at large.

Zeno & the  
Stoyckes.

Zeno the cheefe and Father of the Stoicks was wont to say, (as Aristotle reporteth) that, *either one God, or no God*. Which opinion is auerred euery where, by Plutarch and Seneca, two most excellent writers, & great admirers of the Stoick seueritie. And before them, by Epictetus a man of singuler account in that sect, whose words were esteemed Oracles. *Discendum ante omnia, unum esse Deum, omnia regere, omnibus providere*. Before all things (sayth he) we must affirme that there is one God, and that this God gouerneth all, and hath providence ouer all.

*Plut. de ora-  
cul. defect.  
de transc. de  
quest. Plat.  
Seneca de  
Vita beat. de  
provid. in  
Epict.  
Epict. apud  
Arianum.*

The Aca-  
demicks.

As for the Academiks, who made the fourth deuision or sect of Philosophers, it is sufficient which I haue mencioned before, that Socrates their founder, was caused to dye for his opinion in this matter; albeit it seeme,



seem, that such as insued in that sect, whose profession was to dispute and doubt of euery thing, \* came at length, by their much iangling and disputing, to belecue and hold nothing. Wherof Cicero himselfe may be an example, who in his Bookes *De natura Deorum*, followeth so far the Academicall veine of doubtfull disputing to and fro, about the nature of Gods, as hee may seeme (and so did hee to diuers Christians of the Primatiue Church) to bee very irresolute whether there were any God or no. Albeit in the end hee make shewe to conclude very plainly and peremptorily with the Stoicks.

All the foure sects of Philosophers then, who in theyr times bare the credite of learning & wisdom, made profession of one God, when they came to speake as they thought. But if we ascend vp hyer, to the daies before these sects began, that is, to Pythagoras, \* & Archytas Tarentinus, and before them againe, to Mercurius, Trismegistus, that was y first parent of phylosophie to the Egiptians: we shall finde them so resolute and plain in this point, as no Christian can be more. Wherefore he that

\* So in thys tyme of varietie of Sects.

*Arnob. con. gentes.*

All old Philosophers acknowledged one GOD.

\* *Vide apud Plutarch de placitis phyloso. Trism. in Pamand. et in Asclep.*

desireth to see innumerable examples, as well of these mens sayings, as of other learned Heathens of all ages: let him read but S. Cyrils first Booke against Iulian the Apostata; or Lactantius his first and second Bookes against the Gentiles, and hee shall remaine satisfied.

The recollection of the first argument in Morral philosophy.

This then is the Morral Phylosophers first argument: the inclination of al people to beleue a God-head: the instinct of nature to confesse it, the force of mans conscience to feare it, the custome of all Nations to adore it, And finally, the consent and agreement of all learned and wyse men, in applying this God-head not to many, but to one only, that made this world, and governeth the same.

*Trismeg. in Paman.ca.*

*2. 3. 4. 5. 6. 10<sup>c</sup>.*

*In Asclep. 1.*

*2. 6. 10<sup>c</sup>.*

*Non hominibus, non demonibus, non Dijs ipsis, quos non natura ratione, sed honores causa Deos nominamus.* We attribute not the appellation of true God (saith Trismegistus) either vnto men, or vnto deuils, or vnto the multitude of other Gods themselves, for that wee call them Gods, not in respect of theyr natures, but for honours sake. That is, we call them Gods to honour them for theyr famous acts, and not for that we think them

them in nature true Gods. Which Cicero confirmeth in these words; *The life of man, and common custome hath now receiued, to lyft vp to heauen by fame and good will, such men as for their benefits are counted excellent. And beerehence it commeth, that Hercules, Castor, Pollux, Aesculapius, & Liber, are nowe become Gods, and heauen almost is filled with mankind.*

Cicero hys opinion of the multitude of Panyne gods howe they were made.

The second argument of Morral philosophy, is, *De Ultimo fine, et summo hominis bono*: that is, concerning the last end of man, and of his highest or supream felicity, wherby the beeing of God is also confirmed. And albeit I haue sayd somewhat of mans end before: yet that which in this place I am to adde, is more proper and peculiar to Morral phylosophy. For as other Sciences may, & doe consider the finall ends, of other creatures, which are dyuers, and yet all concur for the seruice of man: so this Science of Morral phylosophy, doth properly consider the final end of man himselfe, calling it, *summum bonum*, his greatest and highest happynesse, where-vnto he was created, and where-vnto hee tendeth in thys life, and wherein he resteth and repo-

The second argument in Morral philosophy.

seth, without further motion or appetite, when he hath obtained it.

Every thing  
in this  
world hath  
a naturall  
desire to his  
end.

For better vnderstanding wherof, it is to be considered, that euery thing in this world, hath some particuler end, together with an appetite & desire ingrafted by nature to that end, which desire ceaseth when the end is obtained. As for example, a Stone hath a naturall appetite to go downward into the Centre or middle of the earth, and so resteth in no place (except by violence it be stayed) vntill it come thether. On the contrary, fire, reposeseth no where, (except it be restrayned) vntill it mount aboue the ayre to his peculier and naturall place of abode, where, of it selfe it resteth. And so in other things that are without sence, there is a certaine appetite and desire to theyr end, which end being once obtained, that desire and appetite of it selfe reposeseth.

The felicity  
of beasts.

In beastes likewise we behold, that they haue a desire to fill their bellies, and to satisfie theyr other senses, which being satisfied they remaine contented, & desire nothing els, vntill the same appetite of sence yvant his object againe. Whereby we perceiue, that sensuality of contentation  
of

of the senses, is the finall end desired of beasts, and theyr very *summum bonum*, or supream felicitie

But in man, albeit for maintenance of the body, there be this appetite also to satisfie his senses, according to the lower proportion of hys minde, that is called *sensatiue*, yet according to the higher part of his mind, whose name is *reason*, or the reasonable part, (which is the only part indeed, that is peculiar to man, and distinguisheth hym from vnreasonable beastes,) he hath an appetite of some more high and excellent object, then is the contentation of these senses: for that by experience we see and feele, that oftentimes when the senses be all satisfied, yet is the mind not quyet, which argueth, that sensualitie, or sensuall delectation, is not our *summum bonum*, wherein our minde must rest, and enioy her felicitie.

Heereupon haue Phylosophers & wise men fallen to dispute in all ages, what should be the finall felicity and *summum bonum* of mankind? And Cicero saith, that this poynt is, *Cardo totius philosophia*, the very book or hyngge wherupon all philosophie hangeth. For that this beeing once

*Cic. lib. de fi.  
bonorum &  
malorum.*

The cōten-  
tion of Phi-  
losophers  
about the  
felicity of  
man.

Aug. lib. 19  
de ciuit. ca. 1

The sentēce  
of Plato in  
Phædon.

found out, cleere it is, that all other things and actions are to be referred to the obtayning of this end & happines. And therefore about this point there hath been maruellous contention and fight among Phylosophers, the Stoicks refuting the Epicures, & Peripatetiques refuting againe the Stoicks: and the Platonickes, (who went neereſt the trueth) impugning and refuting both the one & the other: and this diſſention went ſo far forth, the one part aſſigning one thing, and the other another, to bee this felicity or *ſummum bonum*, that Marcus Varro, a moſt learned Romain, gathered two hundred, fourſcore, and eight different opinions (as S. Auſtine noteth) about thys matter.

And finally, when al was ſaid and examined, Plato found, that nothing which might be named or imagined in thys life, could bee the felicitie or *ſummum bonum* of man, for that it could not ſatiffie the deſire of our mind. And therefore he pronounceth this generall ſentence. *It is impoſſible that men ſhould finde their felicity or ſummum bonum, in thys life, ſeeke what way they wil: but in the next life with*

without al doubt it must be found. The reason of which sentence and determination was, for that Plato was able to refute any thing, that the other Philosophers did or could name, to bee our felicitie and finall end in this life, were it Riches, Honours, Pleasures, morrall vertues, or other like which each sect did assigne.

As for example, hee prooued that riches could not be our *summum bonum* or happinesse, for that they are vncertaine, vndurable, vaine, variable, and things that bring with them more daunger oftentimes & trouble of minde, than pouerty dooth. Honours hee refelled, for that besides theyr vanitie, they depende of the mouth & minds of other men, who are changeable and inconstant. Pleasures of the body, and voluptuousnes, for that they are common to vs with Beastes, and alwayes haue annexed their sting, and discontentation, when they are past. Morrall vertues, for that they consist in a certain perpetual fight & war with our own passions, which neuer giue vs rest or repose in this life. Finally, whether soeuer we turn our selues, or what soeuer wee lay our hands vpon in this

Howe nothing in this life can be our felicity.

life, to make our felicitie or *summum bonum*, it sayleth vs (saith Plato) neyther giueth it any durable contentation to our minde, wherefore this felicitie is to be sought and obtayned in the life to come.

How farre  
Morral phi-  
losophy rea-  
cheth in de-  
termining  
mans feli-  
citie.

Thus farre ariueth Morral philosophy by reason, to proue, that mans felicitie or final end, cannot be in any thing of this life or world. It proueth also by the same reason, (as in part it hath been touched before) that this felicitie of our minde in the life to come, must be a spirituall and immaterial obiekt, for that our mind and soule is a spitite: it must bee immortal, for that our soule is immortal. But what? goeth yet humaine philosophy any further? or can Plato assigne the particuler point wherein it standeth? Heare his words and confesse that not without reason he was called *Diuine*. In this it consisteth (saith he) *Vt coniungamur Deo, qui omnis beatitudinis fastigium, metis, finis*, That we be ioyned to God, who is the top, the butt, and the end of all blessednes. And can any Christian (think you) say more than this? Yet harken what a scholler of hys sayth, for explication of his Masters sen-

Plato in  
Phedon.



sentence : *Supremus hominis finis, su-* Plotin. Enu.  
*premiu bonu, id est Deus.* The finall 1. lib. 4. ca. 1.  
end of man whereto he tendeth, is a  
supreame or soueraigne good thing,  
and this is God himselfe. By which  
wordes we see, that these Heathens  
by the ende of man could finde out  
God, which was the second argu-  
ment propounded in Morrall phy-  
losophy.

A third argument yfeth the Mor- The third  
rall Philosopher, for prooffe of God, argument  
(which shall be the last I wil alledge in Morrall  
in this place) deduced from conside- philosophy  
ration of good and euill, vice & ver- touching  
tue, and especially of the rewarde, reward and  
which by nature, reason, and equity, punishme.  
is due to the one : as also, of the pu-  
nishment belonging to the other.

For (saith he) as in al other things,  
creatures, and actions of this world,  
that passe from the Creator, wee see  
proportion, order, iustice, wisdome,  
and prouidence obserued ; so, much  
more must we assure our selues, that  
the same is obserued in the same  
Creators actions & proceeding to-  
wards man, that is the cheefe and  
principall of all other his creatures.

Now then wee see & beholde, that  
all other creatures are directed to

theyr ends by nature, and do receiue comfort and contentation so long as they holde that course : and losse, disease, and grieve, as soone as they breake and swarue from the same. Onely man, hath reason giuen him whereby to knowe and iudge of his end, and the holy Scriptures, whereby he may cyther direct hys way to the same by vertue, or run astray by following of wickednes. Wherupon it ensueth, that in all equitie and iustice, there must remaine reward for such as bee wel, and follow the right path assigned them to theyr end and felicitie, which is by good life : and punishment for the other that abandon the same, for pleasure and sensualltie.

But we see in this world, (saith the Phylosopher) that most wicked men doe receyue least punishment : and many there be, (as Princes and high Potentates) whose lyues & actions, be they neuer so vicious, yet are they aboue the correctiō of mortall men : and many poore men on the contrary part, who for theyr vertue, patience, & honestie, receiue nothing in this lyfe, but enuie, malyce, contempt, reproch, despite, and oppression.

tion. \* Wherefore (saith hee) eyther \* See of this wanteth there prouidence & equitie matter So- in the gouernment & disposition of crates in A- these affaires, which we see not to polog. want in things of lesser moment: or els must there bee a place of punishment & rewarde in the life to come, vpon the soules of such as part from hence, and a iust and powerful Iudge to make recompence of these inequalities and iniustices permitted in this worlde. Which Iudge can bee none but the Creator himselfe.

*Plato in  
Cratil. et in  
Gorgia. et in  
Phaed. et in  
lib. 10. de  
gibus. Plu-  
tarch. de Se-  
ra numinis  
Vindicta &  
others.*

And so hetherto haue I declared how euery particuler Science among the Gentiles, had particuler meanes and wayes. to demonstrate God by contemplation of his creatures, and by force of reason, which no man could deny.

Now remayneth it to shew, howe the Iewe or faithfull Israelite, before Christes appearance in the flesh, was able to confirme thys veritie to a Heathen, which shall be the subiect of the Section following.

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*✱ How the Iewes were able to  
proue God.*

SECT. 3.

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The people  
of Israell  
Gods par-  
tage.

THE people of Israell, that for many yerres & ages, where the peculiar people and partage of God, as they dwelt inuironed with Gentiles of each side, that impugned their religion & worship of one God, and had many weak-lings among themselves, that were often tempted to doubt of the same Religion, by the example of so many Nations and Countreyes about them, that made profession of a contrary Religion, so had the Diuines and learned men of this people diuerse forcible proofes, & most reasonable arguments peculiar to themselves, (besides the gyft of faith, or any other demonstration that hetherto hath beene alleadged) to confirme their bretheren in y<sup>e</sup> beleefe of one God, & to conuince all Atheists or infideles in the world.

Diuers  
things wher  
by y<sup>e</sup> Iewes  
shew God.

And albeit these proofes which they vsed were many, as the creation of the world by one God: the deuinding of the Hebrue Religion from  
the

the beginning : the conuerſation of God with Abraham, of whom the Iewes deſcended : the myraculous deliuering of that Nation frō Egipt: the Law receyued from Gods owne mouth by Moſes : the ſtrange entrance of the Iewes into the Land of Promiſe : the extinguishing of the Gentiles which before inhabited there : the erection of the Iewiſh Monarchie ; and protection thereof againſt all Nations ; the miraculous deedes and ſayings of Prophets: and a thouſand reaſons beſides, which confirme moſt euidently, that the Iewes God, was the only true God : yet for that all theſe things and ſayings with an Infidell, had no more credite, than the writings or Scriptures wherein they were recorded : hereby it came to paſſe, that al which a Iewe could ſay for prooſe of God, more than a Gentile, depended only vpon ſ authoritie of his Scriptures : and for this cauſe hee referred all his proofes and arguments to make euident the trueth & certaintie of theſe Scriptures, which thing once perſormed, the being of one God cannot be called into controuerſie : for that theſe Scriptures are nothing els, but

Comfortable to heare the certainty of Scriptures declared.

a narration of y<sup>e</sup> acts & gests of that only God, which the Iewes professe.

We are now to see then, what the Iew was able to say for prooffe of his Scriptures, & consequently, for demonstration of God, & of his iudgements declared therein. Which discourse, as it was profitable in olde time, for stay & confirmation of all such, as were or might bee tempted with infidelitie: so can it not be but very comfortable to vs Christians of these daies, to behold the certainty of these Scriptures layd open before vs, vpon which the foundation of our whole fayth dependeth.

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*The first prooffe of Scriptures.*

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Antiquitie.

\* Iosephus  
lib. 10. con.  
Appion  
handleth  
this at large.

First therefore, the Iew for prooffe of his Scriptures, alledgeth the great & wonderfull antiquitie thereof. For as God (sayth he) was before Idols, and trueth before falshood, so was the Scripture, (which is the Storie of the true God) long before the writings of Panims or Infidels. Nay, \* further he sheweth, that the most part of things recounted in the Bible, were doone before most of the

Panyms

Panym gods were extant, and that the very last Writers of the Hebrue Cannon, which are Esdras, Aggeus, Zacharias, and Malachie, (\* almost sixe hundred yeeres before the coming of Christ, when the second Monarchie of Persians began) were before most of the Hethen auncient Historiographers; to wit, before Hellanicus, Herodotus, Pherecides, Thucydides, and Xenophon. And albeit the Gentiles had some Poets before, as Orpheus, Homer, Hesiodus, and Lycurgus the Law-maker, that liued a good whyle after: yet the eldest of these, arryued no higher than the daies of K Salomon, which was five hundred yeeres after Moses, the first writer of the Bible. After whose time, the most part of Hethen gods were long vnborne, as Ceres, Vulcan, Mercurie, Apollo, Aesculapius, Castor, Pollux, & Hercules, as the Gentiles themselues in their Genealogies doe confesse. And as for Abraham, that liued five hundred yeres before Moses, he was not only elder than these gods, which I haue named, but also than Iupiter, Neptune, Pluto, & such other, who for dignities sake and antiquitie, are called

\* Eusebius assigneth them 570. in Chron.

*Euphemerus  
Messen. in  
Genealo.  
Deorum.*

*Cic. de natu- ra Deorum.* called by the Gentiles, *Dij maiorum Gentium*, the gods of great Nations. And yet before Abraham, doe the Scriptures containe the story of two thousand yeeres or thereabouts.

So that by this it is euident, that the writing of Heathens, and the multitude of theyr gods, are but late Fables in respect of the olde and venerable antiquitie of Hebrue Scriptures, and consequently the authoritie of these Scriptures, must in reason be greater than all other writings in the world besides, seeing they were extant before all others, in those first times of simplicity & sinceritie, and were in part translated into dyuers languages, before the Monarchie of the Persians, that is, before any story of the Gentiles was written, as Eusebius out of many Heathen Authors declareth.

*Euseb. lib. 9  
de prag.  
Euang. cap.  
2, 3, 4.*

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*The second prooffe of Scriptures.*

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Their manner of writing & conseruing.

**N**Ext to the reason of antiquity, is alledged the manner of writing authorising, and conseruing these Scriptures, which is such, as greatly confirmeth the certainty of things

con-



contained therein. For first, whatsoever is sette downe in these writings, was eyther taken immediatly from the mouth of God, as were the prophesies and bookes of the Law: or els collected from time to time by generall consent, according as matters & myracles fell out, as were the Bookes of Iudges, the Bookes of Kings and Chronicles, and some other that containe records and Hystories of times. Which bookes were not gathered by some one pryuate man, vpon heare-say, or his owne imagination, long after things done, as Heathen Hystories, & other prophane records and monuments are; but, they were written by generall agreement, in the selfe same dayes, when things were in sight & knowledge of all men, and so coulde not be feigned,

Secondly, when bookes were written, they were not admitted into the How Script-  
common authoritie of Scriptures, tures were  
that is, of Gods word or diuine wry- authorised.  
tings, but vpon great deliberation, &  
most euident prooffe of theyr vn-  
doubted verity. For either the whole  
Congregation or Sinagogue, who  
had the approouing heereof, (and a-  
mong

mong whom commonly were dyuers Prophets) did knowe most certainly the things and miracles to bee true, (as did also the whole people,) that were recorded in these writings, concerning Histories, or els they saw the same confirmed from God, by signes & wonders, as in the books of the Prophets, and of theyr Lawgiuer Moses it fell out.

Thirdly, when any thing was written and admitted for Scripture, the care of conseruation thereof was such, & the reuerence of Iewes ther-vnto so great: as may easily assure vs, that no corruption or alteration could happē vnto it. For first y thing was coppied out into twelue Authentical copies, for al the twelue Tribes: and then again in euery Trybe there were so many copies made, as were perticuler Sinagogues within that Trybe. All was doone by speciall Notaries, Scribes, Ouer-seers, and Witnesse. The copies after diligent reuiewe taken, were laide vp by the whole congregation, in the Treasure house of the Temple, vnder dyuers locks & keyes, not to be touched, but by men appointed; not to be vsed, but with singuler reuerence. To add,

dimi-

The care of  
conseruation.  
on.

diminish, corrupt, or alter, was present death by the Lawes of the Nation. And then howe was it possible (saith the Iewe) that among these writings, either falshood shoulde creepe in, or trueth once receiued, could afterward be corrupted?

It is not possible (saith he) in reason, and therefore obserueth he another thing in this case, which in trueth is of very great consideration, to wit, that no other Nation vnder heauen, dyd euer so much esteeme their own writings, that they would offer to dye for the same, as the Iews were ready to do, for euery sentence & sillable of their Scriptures. Wherefore also it did proceede, that in all their miseries & afflictions (wherein they were a spectacle to all y world, in all their flights & banishments, to Egypt, Babylon, Persia, Media, and other corners of the earth, in al their spoyles, assaults, and deuastations at home: they euer yet had speciall care to conserue these writings, more than theyr owne liues, and so haue kept the same without mayme or corruption, more ages together, than all Nations in the world haue done any other Monuments.

The estimation that the Iews had of their Scriptures.

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*The third prooffe of Scriptures.*

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The sinceritie of the Writers.

THE thirde perswasion which is vsed by the Iew for the veritie of these Scriptures, is, the consideration of the particuler men that wrote them: who were such, as in no reason can be suspected of deceit or falshood. For as I haue sayd, the stories of the Bible, were written from time to time by publique authority, and by the testimonie of al men that saw and knew the things that are rehearsed. The bookes of the prophecies were indited by the Prophets themselues, who were plaine, simple, & sincere men, authorised from God by continual miracles, & yet so scrupulus & timorus of their owne speeches, as they durst say nothing, but onely, *The Lord sayth this, the Lord of Hostes commaundeth that.* &c.

And when they preached & read theyr wrytings in the hearing of all the people, they protested, that it was not mans word, but Gods, and that for such they left it in the publique Treasurie of theyr Nation, vntill by tract of time, the euent and fulfilling

ling of theyr prophecies shold proue them true, (as alwayes it did) and theyr owne both liues & deathes declare, that they meant no falshood; subiect to the corruption, pride, vanity, or ambition of this life (as other prophane and Heathen VVriters were) and theyr deathes for the most part offered vp in holy martyrdom, for defence of that trueth which they had preached and written: as appeareth in \* Esay, that was sawed in peeeces by King Manasses; in Ieremie, that was stoned to death by the common people; in Ezechiell, that was slaine by the Captaine of the Iewes at Babilon; in Amos, whose braines were beaten out, by Amasias the wicked and Idolatrous priest in Bethell; in Michas whose neck was broken by Ioram, sonne to King Achab; in Zacharias, that was slayne at the Alter, and the like.

The lyues & deaths of the Prophets.

\* See Epiphani. de Vitis Prophetarum.

And this for the Prophets of the latter times among the Iewes. But now, if we consider the first Prophet of all that wrote among the people, I meane Moses, that was not onely a prophet, but also an historiographer, a Law-gyuer, a Captaine, & a Priest, the first that euer reduced that people

A peculier consideration of Moses, first writer in the Bible.

ple to a Common-wealth, and the first that put their acts and gestes in writing, or rather the acts and gestes of the almighty God towards them: thys man (I say) if we consider him onely? (I meane the circumstances of his person) the Iewe thinketh this a sufficient motiue to make any man of reason belecue what soeuer he hath left written in the Bible without further confirmation.

*Euseb. lib. 9,  
et 10. de pre.  
Euan. Ioseph  
lib. 1. de con-  
tent. Appio.  
et li. 2. anti.*

And first for his antiquity, I haue spoken before, and the Heathens doe confesse: and for myracles doone by him, the greatest enemies that euer he had in the world; that is, Appion in his fourth booke against the Iewes, and Porphyrie in hys fourth booke against Christians doe acknowledge them; and Porphyrie adioyneth more for prooffe hereof, that he found the same confirmed by the story of one Saconiarthon a Gentile, who liued (as he affirmeth) at the same time with Moses. But what? all those myracles (say they) were doone by Arte-magick, and not by the power of God, as Moses boasted.

But then asketh them the Iewe  
*Exo. 3, 4, 8* where Moses a sheepeheard, could learne

learne so much, Magicke, or why could not the Magitians of Pharao, whose studie was in that profession from theyr infancie, cyther doe the lyke, or at least wise delyuer themselves from the plagues of Egypt? why did they crye out, *The finger of God is heere?* Where did you euer heare of such workes doone by Magicke, as Moses did when he deuided the Red-sea? when he called into his Campe so many Quayles vppon the suddaine, as sufficed to feede sixe hundred thousand men, besides women and Children? When he made a Rocke to yeeld forth a Fountaine? when he caused a dewe to fall from heauen, that nourished hys whole Campe for forty yceres together? When hee caused the ground to open, and swallow downe alque, three of the richest Noble men of all hys Army, together with their Tabernacles, and all other bags & baggage? When he caused a fire to come from heauen, and consume fiftie Gentlemen of the former Rebels and Adhearents, without hurting any one that stood about them?

These things did Moses, and many other in the sight of all his Army, that

*The miracu-  
lous works  
of Moses.*

*Exod. 14,*

*Exod. 16,*

*Numb. 11,*

*Iosua. 5,*

*Psal. 77*

*Numb. 16*

*Ioseph. lib. 4,*

*antiq. cap 2,*

*Ch 3.*

*Num. 16,  
Deut. 31,  
Psalm. 125*

that is, in the sight of many hundred thousand people, among which there were diuers his emulators & sworne enemies, as by the story and Scripture it selfe appeareth, Core, Dathan, & Abiron, with their faction, sought in all things to disgrace him, and to diminish his credite: and therefore, if any one point of the miracles had been reprobable, Moses would neuer haue durst to put the same in writing, nor would the people haue stood with him, and much lesse haue receiued his writings for diuine, and for Gods own words, (being solicited against him by so potent means) had not they knowne al things to be most true therein contained, and had seene his strange myracles, and familiaritie with God.

The plaine  
and sincere  
proceeding  
of Moses.

But he delt plainely and simply in thys behalfe: he wrote the things of his owne doings, which euery man present did know to be true: and of Gods speeches, & communications to himselfe, he wrote so much as hee was commaunded, whereof both God and his conscience did beare hym witnesse. Hee caused the whole to be read vnto the people, and laide vp in the sacred Arke and Tabernacle,



cle, as Gods owne writing & covenant with that Nation. He caused all the whole Armie to sweare and vow the obseruance thereof: And then drawing towards his death, he made a most excellent Exhortation vnto them, perswading them sincerelie to the seruice of their God; and confessing his owne infirmities, and how for his offences he was to die before their entrance into the Land of promise. Hee concealed not the offence of his brother Aaron; of his grandfather Leui, of his sister Marie, and other of his kinred, (as worldly princes for their honors are wont to doo) neither did hee goe about to bring in gouernment after hys decease, anie one of his owne sonnes, (which is greatly to bee obserued) notwithstanding he left behind him goodly gentlemē fit for the roome, & himselfe of power to place them, if hee had endeouored: but hee left the gouernement to a Straunger, named Iosua, as God had commaunded him.

Al which things (saith the Iew) do prooue sufficiently, that Moses was no man of ambition, or of worldly spirit, but a true seruant of God, and

*Num, 29,*

*and 17.*

*Deut. 31,*

*Exod, 32,*

*Gene, 49,*

*Numb, 12,*

*Deut, 14*

*Numb. 27.*

*Deut, 3,*

consequently, that he wrought not by Magicke or falshood, but by the onely power of his Lord & Master, and that his writings are true, and of the same authoritie, that in his life & death he affirmed them to be, that is, the vndoubted VVord of Almighty God.

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*The fourth prooffe of Scriptures.*

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Consent,

THIS he confirmeth yet farther by a fourth reason, which is the consent & approbation of al later Writers of the Bible, that ensued after Moses. For as among prophane writers of worldly spirit, it is a common fashion for him that soloweth to reprehend the former, and to hunt after praise by his auncetors disgrace: so in these Writers of the Bible, it is a most certaine argument, that all were guided by one Spirit from God, that in continuance of so many Ages and thousand yeeres, no one yet ever impugned the other, but alwaies the latter supporting and approving the former for true, doth build thereupon, as vpon a sure foundation. So the writings of Iosua doo confirme  
and

and approue the writings of Moses: and the records of the Iudges do reuerence and allow the Booke of Iosua. The storie of the Kings & chronicles, doth refer it selfe to the storie of Iudges. One Prophet confirmeth another. And finally, Christ approueth them all, by the known diuision of the Law, Psalmes, and Prophets, which is a demonstration, that all theyr spirits agreed in one.

And thus hetherto hath beene declared the foure considerations, that are externall or without the Bible, to wit, the antiquitie and continuance of the Scriptures; the maner of their writing & preseruing from corruption; the sinceritie, vertue, and simplicitie of their Writers; together with their agreement and coherence in one spirit. But now further, (saith the learned Iew) if you will but open the Booke it selfe, and looke into the Text, and that which therein is contained: you shall see Gods owne hand, Gods owne charecters, Gods owne signe and seale, and subscription to the paper, You shall see Gods omnipotentie, Gods Spirite, Gods prouidence, no lesse in these Letters of his Booke, than you behelde the

Foure considerations  
externall.

1.

2.

3.

4.

Considerations  
internall.

same before, in the tables of his creatures. Nay, much more (sayth he) for these letters were deuised for declaration of those Tables, to the end that such as for their blindnes could not see him in his creatures, might learn at least to read him in his scriptures.

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*The first prooffe of Scriptures.*

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Their argument, and  
ende.

Consider then first (saith hee) the subject or Argument which the Scriptures doe handle, together with their scope & ende wherunto they doo leuell. You shall finde, that the first is nothing els, but the actes and gestes of one eternall God, as before hath been mentioned, & the second nothing els, but the onely glory and exaltation of the same great God, together with the saluation of mankinde vpon earth. And shal you find anie writings in the world besides, that haue so worthy an argument, or so high an end? Read all the volumes and monuments of the Pagans, turn ouer all their Authors, of what kind, name, or profession so euer; and see what mention they make of these

two

two things: I meane, of the honour of God, and the saluation of man?

Read there Philosophers, & see whether euer they name or pretend these things. Read there Historiographers, and marke how many battailes and victories they attribute vnto God?

Philosophers.  
Historiographers.

They will describe to you often the particuler commendation of theyr Captaine, they will defraud no one Souldiour of his praise in the victorie, they will attribute much to the wisdom of their Generall, much to his courage, much to his watchfulness, much to his fortune. They will attribute to the place, to the winde, to the weather, to the shining of the Sun, to the raising of the dust in the enemies eyes, to the flying of some little bird in the ayre, and to a thousand such pettie obseruations besides; but to God nothing. Whereas contrariwise in the Scriptures, it is in euery battaile recorded, *God deliuered them into their enemies hands: God ouer-threw them: God gaue the victorie.*

Againe, consider the Lawes & law makers among the Gentiles, as Lycurgus, Solon, Draco, Numa, and the like, and see whether you finde any

Heathen  
Law-makers.

Deut. 6,

one such Law, or tending to such an end, as this of the Iewes: *Thou shalt loue the Lorde thy God, with all thy hart, and with all thy soule, & shalt loue thy neighbor as thy selfe.*

Prophets &  
Sooth-say-  
ers.

Versifiers  
and Poets.

Psalms, 17,

The vehem-  
ent loue  
of Dauid.  
Psalms, 72,

Consider in all the Sooth-sayers and Diuines among the Gentiles, whether they vsed to say in their predictions. as the prophetes of Israell did, *Dominus dixit*, the Lord hath spoken it, or els, *Ego dixi* I do speake it. Compare their versifiers and Poets with those of the Scripture, and see, whether they haue laboured in the praise of men, or of God. And whereas Heathen Poets haue filled vp their Bookes (as also the most part of ours at this day,) with matter of carnall loue: marke where any of them euer brake soorth into such panges of spiritual chaste loue, as holie Dauid did, when he said: I will loue thee my God, my strength, my firmament, my refuge, my deliuerer, my helper, my protector, and the horne of my saluation. And againe in another verse. What haue I desired vpon earth besides thee? my flesh and hart haue fainted for thee, thou God of my hart, thou God art my part and portion everlasting?

By

By all which is euident, that as prophane writings and Wryters, which do treat of men, extol men, Prophane  
seeke the grace of men, referre all to writers treat  
the commoditie and good liking of onely of  
men, doe proceede of the spyrite of men.  
man, and are subiect to those infir-  
mities of falshood, error, and vani-  
tie wherewith man is entangled in  
thys life: so the Scriptures, which  
handle matters aboue the compasse  
of flesh and blood; that referre al to  
God, and supernaturall ends, could  
not proceed of nature or of humane  
spirit. For that by nature, the Iewes  
were men as the Gentiles were, and  
had there infirmities of flesh and  
blood as the other had. And there-  
fore it must needes be concluded,  
that these high and supernaturall  
writings among them, proceeded  
from God, that specially directed  
them, and gaue them light of vnder-  
standing, aboue all other Nations  
and people in the world.

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*The first prooffe of Scriptures.*

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**N**Ext after the argument and ende  
of the Scriptures, the Iewe wil- *Theyr style,*  
leth vs to consider the peculier style

\* See S. Augustine of  
this at large.  
Lib. 12 de  
ciuit. Dei.

Simplicity,

Profundity,

Gene. 1,

and phrase which they vse: for that (sayth he) it being different from all manner of writings in the world, & vnimitable to man, it doth discouer the finger of God, by which it was framed For \* whereas humaine writers do labor much in adorning their style, and in reducing their words to number, weight, measure & sound, with addition of many figures, and other ornaments for allurements of the Reader: the Scripture taketh quite another course, and useth a most meruailous simplicitie, thereby to accomodate it selfe to the capacitie of the weakest; but yet alwaies carrying with it so great profundity, as the best learned in the serch thereof, shall confesse theyr owne ignorance. For examples sake, consider but the very first words of the Bible, *In the beginning, God created heauen and earth: and the earth was empty and voyde: and darknesse was vpon the face of the earth: & the Spirit of God was carried vpon the waters, & God sayd, let light bee made, and light was made. &c.* What can be more plaine and simple then this narration, to instruct the most vnlearned about the beginning and creation of the



the world? and yet when learned men come to examine euery point thereof, how, and what, and where, and in what maner, & when things were done; it astonisheth them all, to consider the difficulties which they finde, and the depth of so infinite inscrutable misteries.

Besides this, there goeth in the same simplicitie, a strange maiestie, and grauitie of speech, declaring sufficientlie, from how great & potent a Prince it proceedeth. For as great Monarchies in their Edicts & proclamations, are wont to speak vnto their subiects, not in figures or rethoricall phrases, but plainlie, breefelie and peremptorie to shew their authoritie, so the Scriptures, to declare whose Edicts they be, do vse the like manner of phrase and style to all the world, without alluring or flattering any man, & without respect of Monarch, Emperor, King, Prince, or Potentate: *Fac hoc & viues*: do this, & thou shalt liue. *Si peccaueris in me, morieris in aternū*: if thou sin against me, thou shalt die euerlastingly.

And albeit (as I haue saide) the Scriptures do vse this simplicitie of speech, and do not admit that kind

The grauity and maiesty of speech in the Scriptures.

*Deut, 4, 28. and 22.*

The force  
of the scrip-  
tures in mo-  
ving of af-  
fections.

of painted and artificiall stile, which humane writers doe so much couet, yet in perswading, instructing, moving of affections, & all other effects which speech or writing can worke, there is no comparison, (a thing most wonderfull) betweene any other writing in the world and these.

Wherefore I could alledge many proofes and examples, but that it were too-long. Let any man reade attentiuely, but the first Chapter of the prophetic of Esay, and compare it with any one part or parcell of Tullies or Demosthines Orations, and see whether the difference of wordes, be as great as the difference of motions? Let diuers Himnes and holie Psalmes of the Scriptures, bee conferred with the most patheticall Poems, that mans wit hath inuented, and see whether there bee any comparison in stirring and firiing of actions, or no?

*Flavius Iosephus de  
antig Iud.*

This am I sure, that Iosephus the Jew, who for glory of his eloquence, had his Image of mettall erected by Titus the Emperour in the Market-place of Rome, wrote the same story which the Scriptures containe, and bestowed much labour and humane  
cun-

cunning therein. But yet euen in those places, where hee endeauoured most to shew his arte, as in the Sacrifice of Isaac by his father, and in the meeting of Iephth with his onelie daughter, which by vowe he was constraigned to put to death; the scriptures are able to pierce the hart, and wring out teares of the Reader, whom Iosephus will not greatly moue with his rethoricall narration, though otherwise very learned and artificially penned.

Aristæus that learned Gentile, of whom wee haue made mention before, who was in speciall fauor with Ptolomie, the second great Monarch of Egypt, (about three hundred yeres before our sauour Christ his natiuitie) and a chiefe doer in procuring the translation of the Hebrue Bible into the Greecke language, reported of his owne knowledge to be saide King Ptolomie, two strange accidents which had happened in his time, and which he had vnderstood of the parties themselves, to whom they had happened. The first was, of Theopompus, an eloquent Historiographer, who hauing translated many things out of the Bible, & endeauoured

See S. Ierom lib. de scrip. Eccle.

*Gent. 12,  
Iudg. 11,*

Two miracles reported by Aristæus.

*Aristæus G-  
bello de trās.  
lat. Bibl. 2.  
apud Euseb.  
li. 8. de prep.  
Euang. ca. 1.*

Theopom-  
pus.

deuouring to adorne the same with  
vaine collours of eloquence, could  
not performe his desire, but was stricken  
with a suddaine maze and giddi-  
nesse in the head, and was warned  
in his sleepe, not to proceed any fur-  
ther in that work after that sort, for  
that such manner of style was too  
hauke for so high matters, as the scrip-  
tures contained.

Theodestes

The other example, was of one  
Theodestes a writer of Tragadies,  
who told Aristaus, that he once at-  
tempted to bring certaine matters  
out of the Iewes Bible into a Pagan  
tragadie, and that thereupon he was  
presentlie stricken blind, wherewith  
he being astonished, and falling to  
repentance for that he had done, &  
desisting from the enterprise, (as also  
Theopompus did) they were both  
of them restored againe to theyr for-  
mer healthes. And thus much did  
these three Pagans confesse of the  
authoritie, diuinitie, and peculier  
sacred style of our Scriptures.

*The seventh prooffe of Scriptures.*

**B**UT now further it is saith in or-  
der, that after the subiect and  
phrase,

phrase, we should consider a little the contents of these Scriptures, which will perhaps, more cleerely direct vs to the viewe of their Author, then any thing els that hether-to hath been said. And for our present purpose, I will note onelie two speciall things contained in the Bible. The first shalbe certain high and hidden doctrines, which are about the reach and capacite of humaine reason, and consequently could never fall into mans braine to intuent them. As for example, that all this wonderfull frame of the world, was created of nothing, whereas Phylosophy sayth, *That of nothing, nothing can be made*: That Angels being created spirits, were damned eternallie for their sinnes, that Adam by disobedience in Paradise, drew all his posterity into the obligation of that his sinne: and that the womans seed should deliuer vs from the same: That God is one in substance, and three in person; that the second of these persons being God, should become man; and die vpon a crosse for the raunsome of mankind, that after him, the way to all felicitie and honour, should be by contempt, suffering

The Contents.

High doctrines.

ning, and dishonour. These doctrines (I say) and many more, contained in the Bible, beeing things above mans capacity to deuise, and nothing agreeing with humane reason: most euidently do declare, that God was the Authour and enditer of the Scriptures; for that by him only, and from no other, these high & secret misteries could be reuealed.

The prophecies in Scriptures do declare theyr Authour.

The second thing contained in the Scriptures, that could not proceede but from G O D alone, are certaine prophecies & fore-tellings of things to come. Wherein God himselfe prouoketh the Idols of the Gentiles, to make experience of their power, in these words: *Declare vnto vs what*

*Esay, 42, 23 shall ensue hereafter, & thereby wee shall know that you are Gods indeede.*

Which is to be vnderstood, if they could fore-tell particularly & plainly, what was to come, in things meerey contingent or depending of mans will: they should thereby declare their power to be diuine.

Howe the deuils and other creatures may fore-tell things to come.

For albeit these Idols of the Gentiles, as Apollo, and other that gaue forth Oracles, (which were nothing els indeed, but certaine wicked spirits, and tooke vpon them these names)

names) did sometimes happen vpon the truth, & fore-tel things to come, as also most Astrologers, Sooth-saiers, and Magitians doe, either by fore-sight in the starres and other elements, or by the assistance of these wicked spirits and deuils: yet are the things which they pronosticate, eyther natural & not contingent, & so may be foreseene & foretold in their causes; (as raine, heate, colde, winds, and the like) or els, if they be meere accidetall: these predictions of theirs, are onely coniectures, and so most incertain, & subiect to errors.

This testifieth Porphirie the great Patron of Paganisme, in a speciall book of the answers of gods, wherein he sweareth, that he hath gathered truely without addition or deduction; the Oracles that was most famous before his time, wyth the false and vncertaine euent thereof; in consideration of vvhich euent, he setteth down his iudgement of their power in predictions, after this manner. *The Gods do fore-tell some naturall things to come, for that they do obserue the order & coniunction of their naturall causes: but of thinges that are contingent, or doe depend of mans will,*

The opinion of a Heathen touching the prophecies of his gods.

*Porphi. lib. de resp. et Oraculorum*

That there is a God.

will, they haue but coniectures onely, in that by their subtiltie & celerity, they preuent vs. But yet they oftentimes do lye, and deceiue vs in both kindes, for that as naturall things are variable, so mans will is much more mutable.

*Oenomaus  
de falsitate  
oracul. et de  
artificibus  
maleficij.*

Deceitfull  
Oracles.

Thus farre Porphirie of the prophecies of hys Gods, whereunto agreeth another Heathen, of great credite among the Grecians, named Oenomaus, who for that hee had been much delighted with Oracles, and more deceiued: wrote a speciall Booke in the end, of their falshood and lyes, and yet sheweth, that in many things wherein they deceiued, it was not easie to conuince them of open falshood, for that they would inuolue their answers (of purpose) with such obscurities, generalities, equiuocations, and doubtfulnesse, as alwaies they woulde leaue them selves a corner wherein to saue their credites, when the euent shoulde prooue false. As for example, when Cressus that famous & rich Monarch of Lydia, consulted with the Oracle of Apollo, whether he shoulde make warre against the Persians, & thereby obtaine theyr Empire, or no? Apollo desirous of bloodshed, (as all wicked spirits



spirits are) gaue his Oracle in these words, for deceyuing of Crefus. *If Crefus without feare, shall passe ouer Halys,* (this was a Riuer that lay betweene him & Persia) *he shall bring to confusion a great rich kingdome.* Vpon which words, Crefus passed ouer his Armie, in hope to get Persia, but soone after he lost Lydia, by euill vnderstanding of this doubtfull prophecie.

*Euseb. lib. 5,  
de prep. E-  
uan. cap. 10*

This then is the imbecillitie of both humane and angelicall power, in pronosticating things to come, which are meere contingent. In which kinde, notwithstanding, seeing that the Scriptures haue manie, and almost infinite prophecies; foretold many yeres, (& sometimes ages) before they came to passe, set downe in plaine, particuler, and resolute speech: at such time as there was neyther cause to coniecture them, nor probabilitie that euer they shold be true, deliuered by simple and vnlearned persons, that could fore-see nothing by skill or arte: and yet that all these by theyr euents, haue prooued most true, and neuer any one iote in the same haue fayled: this (I say) alone, doth conuince most apparently,

The circumstances of prophecies set down in the Scriptures.

*That there is a God.*

parently, (all proofes & reasons and other argumēts laid aside) that these Scriptures are of God, & of his eternall and infallible Spirit. And therefore of these Prophecies, I wil alledg in this place some few examples.

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*The prophecie to Abraham for his posteritie.*

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*Gene, 12, 13  
15, 17, 18,  
&c.*

*Gene, 15*

**A** Braham the first Father and speciall Patriarch of the Iewes, had manie prophecies and predictions made vnto him, as of hys issue, when he had yet none, nor euer like to haue: of his inheriting the Land of Canaan, and the like. But this which followeth is wonderful, of his posterities discent into Egypt: of their time of seruitude, and manner of deliuerance thence; the same being fore told, more then foure hundred yeres before it was fulfilled, & at that time, when no likelihood thereof in the world appeared. The words are these. *Knowe thou before hand, that thy issue shal be a stranger in a forraine Land, & they shall subiect them to seruitude, and shal afflict them for foure hundred yeres: but yet*  
*I will*

*I wil iudge the Nation vnto who they  
haue been slauess, and after that, they  
shal depart thence with great riches.*  
This is the Prophecie, and how ex-  
actlie it was afterward fulfilled, by  
the ruine of the Egyptians, and de-  
liuerance of the Israelites, euen at  
that time which is heere appointed :  
not onely the book of Exodus doth  
declare, where the whole storie is  
laid down at large, but also the con-  
sent of \* Heathen writers, as before  
hath beene touched. And it is spe-  
cially to be noted, that this prophe-  
cie was so common and wel known  
among the Iewes, from Abra-  
hams time downe vnto Moses, and  
so deliuered by tradition from fa-  
thers vnto their children ; as it was  
the onelie comfort and stay, not  
onely of all that people in their ser-  
uitude of Egypt, but also of Moses &  
others, that gouerned the people af-  
terwards, for forty yeres together in  
the desert, and was the onelie meane  
indeede, whereby to pacifie them in  
their distresses and miseries : and  
therefore Moses in euery exhortati-  
on almost, maketh mention of this  
promise and prophecy, as of a thing  
well known vnto them all, and not  
deuised

*Exod. 12,  
Gala. 3,  
\* Porph. lib.  
4. contra  
Christia.  
Appion. lib. 4  
cont. Iuda.*

deuised or inuented by himselfe or any other.

---

*The prophecie of the gouernment of Iuda.*

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*Gen<sup>e</sup>, 49.*

*Iosep. de ant.  
lib. 14.*

**L**ong after thys, Iacob that was Abrahams Nephewe, beeing in Egypt, and making his Testament, sayd of his fourth sonne Iuda, *Iuda, thy brother shall prayse thee, and the children of thy Father shall bow vnto thee. &c. The scepter shal not be taken from Iuda, vntill hee come that is to be sent, and he shal be the expectation of Nations.* Which latter part of the prophecie, all Hebrues do expound, that it was meant of the comming of Messias, which was fulfilled almost two thousande yeeres after, at the comming of Christ, as shall be shewed in another speciall Chapter. For at that time, King Herod a stranger, put out quite the lyne of Iuda, from the gouernment of Iurie. But for the first part, touching Iudas scepter, it is wonderfull to consider the circumstances of this prophecie.

For first, when it was spoken and vttered by Iacob, there was no probabilitye of any scepter at all, to bee  
among

among the Iewes, for that the Israelites, or sonnes of Iacob at that day, were poore, and few in number, and neuer like to be a distinct Nation of themselves, or to depart soorth of Egypt againe. And secondly, if any such thing should come to passe, as they might be a people, and haue a scepter of gouernment of their own, yet was it not likelie, that Iuda and his posteritie should possesse y same for that he had three elder Brothers, to wyt, Ruben, Simeon, and Leui: who in all likeli hood were to goe before him. And thirdly, when Moses recorded and put in wryting this propheticie, (which was diuers hundred yeeres after Iacob had spoken it,) it was much lesse likelie, that euer it should be true, for that Moses then present in gouernment, was of the Tribe of Leui, and Iosua designated by God for his successor, was of the Tribe of Ephraim, and not of Iuda: which maketh greatly for the certaintie of this recorde. For that it is most apparant, that Moses would neuer haue put such a propheticie in witting, to the disgrace of his owne Tribe, and to the preiudice and offence of Ruben, Simeon, Ephraim, and

Unlikeli-  
hoods of  
this pro-  
pheticie.

*Exod. 2.*

*Iosua, 15.*

and other Trybes, neyther would they euer have suffered such a derogation, but that it was euident to them by tradition, that their Grand-fire Iacob had spoken it, albeit then presently there was no great likelihood, that euer after it should come to be fulfilled.

*1, Regum, 7,  
and 8.* And this was for the time of Moses, but yet consider further, that from Moses to Samuell, (that was last of all the Iudges) there passed foure hundred yeeres more, and yet

was there no apperance of fulfilling this prophedie in Israel, for that the Tribe of Iuda was not established in that gouernment. At length they came to haue Kings to rule, and then was there chosen one Saul to that place, not of the Tribe of Iuda, but of Benjamin, & he indued with dyuers chyldren to succede him: And who would then haue thought, that this prophecie could euer haue beene fulfilled? but yet for that it was Gods word, it must needes take place, and therefore when no man thought thereof, there was a poore

\* David.

*1, Reg, 16,*

\* Sheepeheard chosen out of the Tribe of Iuda, to bee a King, and the regiment & scepter so established in

in his posteritie, that albeit manie of his descendents offended God more greuously then euer did Saul) who was put out before: And albeit ten Trybes at once brake from Iuda, and neuer returned to obedience againe, but conspired with the Gentiles and other enemies on euerie side, to extinguish the said Kingdome and regiment of Iuda: yet for the fulfilling of this prophetic, the gouernment of Iuda held out still, for more then a thousand and two hundred yecres together, vntill Herods time, (as I haue already saide) which is more then any one familie in the world besides, can shew for hys nobilitie or continuance in gouernment.

*3. Reg, 12,  
2, Chro, 11.*

The wonderfull providence of God towards the house of Iuda.

*Euseb. in  
Chron.*

---

*The prophetic for the greatnesse  
of Ephraim aboue Manasses.*

---

THE same Iacob, when he came to blesse his little Nephewes Manasses and Ephraim, that were Iosephs Children: though himselfe were now dimme of sight, & could not well discern them, yet dyd hee put

*Gene, 48.*

*Iosua, 16,  
and 17,*

*Eccle, 47  
Esay, 7, 28  
Jerem. 31,  
Ezech, 37  
Hosea, 5,*

*Gene, 49,*

*Iosua, 14,  
Exod, 12,  
Gala, 3,  
Abi, 13,*

put his right hand vpon the head of the younger, and his left hand vpon the elder, and that of purpose, as it prooued afterwarde. For when Ioseph their Father misliked the placing of their Grand-fathers hands, and would haue remoued the right hand from Ephraim, and haue placed it vpon the heade of Manasses, that was the elder Brother, Iacob would not suffer him. but answered, *I know my sonne, I know, that Manasses is the elder: and he shall be multiplied in many people, but yet his younger brother shall be greater then he,* Which afterwarde was fulfilled, for that Ephraim was alwaies the greater and stronger Tribe, and in fine, became the head of the Kingdome of Israell, or of the tenne Trybes, whereof there was no suspicion or likelihood, when Iacob spake this, or when Moses recorded it. And how then came Iacob to foresee this, so many hundred yeeres before? as also to foresee & foretell the particular places of his childrens habitations in the land of Promise? as Zabulon at the sea side, Aser in the fertile pastures, & other the like that fel out by casting lotts, after foure hundred yeeres



yeeres and more. Where-hence had he this (I say) to fore-tell what lots so long after shoulde appoynt, but onely from G o D, who gouerned theyr lots.

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*The fore-sight of Moses.*

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**T**H E like may be asked cōcerning Moises, who before his death in the Desert, deuided out the Land of Canaan to euery Trybe, euen as though he had beene in possession thereof, & as afterward it fell out by casting of lots, as in the booke of Iosua appeareth. And could any humane wit or science (think you) foresee, what each Tribe should attaine (after his death) by drawing of lots?

*Num, 34.  
35, 36.  
Iosua, 15,  
16, 17.*

Again, the same Moises fore-saw and fore-told in publique hearing of al the people, how in times to come, long after his death, the Iewes shold forsake G o D, and for their sinnes be cast into many banishments, and finally be forsaken, and the Gentiles receiued in their roome, as indeede it came to passe. And whence (trowe you) could he learne thys, bnt from God alone?

*Deut, 31,  
Deut, 32,  
Verse, 21.*

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*The prophecy for the perpetuall  
destruction of Iericho.*

---

*Iosua, 6,*

*3. Reg, 16,*

**I**N the booke of Iosua, there is a curse layd vpon the place where Iericho stood, & vpon what-soeuer person should goe about to rebuild the same, to wit, *That in his eldest sonne hee should lay the foundations, and in his youngest Sonne should hee build the gates thereof.* Which is to say, that before the foundations were layd, and the gates builded, he should be punished with the death of al his chyldren. Which thing was fulfilled almost five hundred yeeres after, in one Hiel, who presumed vnder wicked King Achab, to rebuild Iericho againe, and was terrified from the same, by the suddaine death of Abiram and Segul his chyldren, as the booke of Kings reporteth. *according to the words of the Lord, which he had spoken in the hand of Iosua the Sonne of Nun.* And since that time to this, no man, cyther Jew or Gentile, hath taken vpon him to rayse againe the said City, albeit the situation be most pleasaunt, as by relation of stories and Geographers appeareth.

*The*

*The propheet for the birth and  
acts of Iosias.*

THE thyrd booke of Kings maketh mention, that when Iero-boam had with-drawne ten Trybes from the obedience of Roboam K. of Iuda: to the end they might neuer haue occasion to reunite themselves again to Iuda, by theyr going to sacrifice in Ierusalem, (as by the Law they were appointed) he builded for the, a goodly gorgious high Altar in Bethel, and there commanded them to doe theyr deuotions. And whē he was one day there present himselfe, and offering hys incense vpon the sayd Altar, and al the people looking on: there came a man of God, (saith the scripture) & stood before the Altar, and cried out aloud, and spake these wordes; O Altar, Altar, this saith the Lord, behold, a childe shall be borne of the house of Dauid, whose name shall be Iosias, and he shall sacrifice vpon thee, these idolatrous Priestes that nowe burne frincensense vpon thee, and he shall burne the bones of men vpon thee.

3, Reg, 12,

3, Reg, 23,

Disobedi-  
ence puni-  
shed grie-  
uously in  
Gods dec-  
ree.

*4. Reg. 23.*

Thus spake that man of God in the presence and hearing of all the people, more then three hundred yeeres before Iosias was borne: and it was registred presently, according to the manner of that time (which I haue noted before) & with the same were registred also, & miracles which happened about that fact: as that the Altar cleft in two vpon the mans words: & Ieroboam extending out his hand to apprehend him, lost presently the vse and feeling thereof, vntill it was restored again by the sayd holy mans Prayers: who notwithstanding, for that he disobeyed Gods commandement in hys returne, and eate with a Prophet of Samaria, (which was forbidden him,) he was slaine in his way home-ward by a Lyon, and his body was brought back again & buried in Bethel nigh the saide Alter, amongst the Sepulchers of those idolatrous Preistes of that place, but yet with a superscription vpon hys Tombe, contayning his name, and what had happened.

There passed three hundred yeeres and Iosias was borne, and came to raigne in Iuda, & one day comming to Bethel to ouerthrow the Altar, &

to destroy the Sepulchers of those Idolatrous Priests that had beene buried in <sup>the</sup> place : when hee began to breake their Tombes, he found by chaunce, the Sepulcher of the saide man of God, with the superscription and relation of the Cittizens of Bethel, when hee perceiued that it was the Tombe of him that had foretold his byrth, his name, & his doings, so many hundred yeeres before he was borne : he let the same stand vntouched, as the fourth booke of Kings doth declare.

*Chap. 23,*

Nowe consider, whether among any Nation in the worlde, but onely among the Iewes, there were euer any such prophetic, so certaine, so particuler, so long fore-told before the tyme, and so exactly fulfilled, ? But yet the holy scriptures are full of the lyke, and time permitteth me onelie to touch some few of the principall.

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*The prophetic for the destruction of  
Ierusalem & Babilon.*

---

E Say the Prophet is wonderfull in  
fore-telling the misteries & acts

*That there is a God,*

of the Messias, his natiuitie, his lyfe, and all the particulers that happened in hys passion. In so much, that S. Ierom sayth, he may seeme rather to write a story of deedes past, then a Prophecie of euents to come. But yet among other things, it is to bee noted, that he lyuing in a peaceable and prosperous time in Iuda, when the Iewes were in amitie and great securitie with the Babilonians, hee fore-saw and fore-told the destruction of Ierusalem by the saide Babilonians, and the greuous captiuitie of the Iewes vnder the, as also the destruction of Babilon again by Cyrus King of Persia, whose expresse name and greatnes, he published in wryting almost two hundred yeeres before he was borne: saying in y person of God; First, to Ezechias king of Iuda, that reioyced in the friendship he had with Babilon: *Behold the dayes shall come, when all that thou and thy fathers haue layde vp, shall be carried away to Babilon, and thy children shall be Eunucher in the King of Babilons Pallace.* And next to Babilon, he sayd: *The destruction of Babilon, which Esay the sonne of Amos saw, &c. Howle and cry, for that*

*Hieron. in  
prol. Galeat,*

*4. Reg, 20,  
Ver. 17.  
Esay. 5.*

*4. Reg, 20,*

*Esay. 13.*

That there is a God.

111

that the day of the Lorde is at hande.  
¶

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The wonderfull prophesie for Cyrus  
King of Persia.

---

**T**Hirdly vnto Cyrus (not yet born)  
who was preordained to destroy  
the same, and to restore the people  
of Israel from banishment, to re-  
build the Temple in Ierusalem, hee  
sayth thus: I say to Cyrus, thou art *Esay. 24.*  
my sheepe heard, and thou shalt ful-  
fill all my will. I say to Ierusalem, thou  
shalt be builded againe. I say to the  
Temple, thou shalt be founded againe.  
This sayth the Lord to my anointed,  
Cyrus, I will goe before thee, and will  
humble the glorious people of the earth  
in thy presence: I will breake their  
brasse gates, and crush in peeces their *Esay. 25.*  
iron barres for my seruant Iacobs sake,  
haue I called thee by Name, and haue  
armed thee, whereas thou \* knowest  
not mee.

\* Thys he  
sayth, for  
that Cyrus  
was an In-  
fidell.

Can any thing be more cleerely or  
miraculously spoken in the world,  
then to name a Heathen not yet  
borne, that shold conquer so strong  
a Monarchie as Babilon was at thys  
F 4 time,

*Esay, 13,*

*Esay, 8, 2,*

*Iere, 26, 20,*

*Zach. 1, 1.*

Circum-  
stances of  
certaine  
truth.

time, and should builde againe the Temple of Ierusalem, which others of his owne Religion had destroyed before him? What cause, what reason, what likeli-hood could bee of thys? Yet Esay speaketh it so confidently, as he sayth, *that he saw it*: and he nameth two witnesses thereof, that is, Vrias, and Zacharias, that were not borne in many yeres after, saying: *I & tooke vnto me two faithfull witnesses, Vrias the Priest, and Zacharias the Sonne of Barachias.* Whereof the first was a Prophet in Ieremies time, a hundred yeres after Esay, and the second liued fourscore yeres after that againe, in the dayes of Darius, as by the beginning of his propheticke appeareth: and yet both (as you see) were distinctly named by Esay long time before.

And whereas thys Booke of Esay was pronounced openly to the people (as other prophecies were) and published into manie thousande hands before the captiuitie of Babylon fell out, and then carried also with the people, and dispersed in Chaldea, & other parts of the world, there can be no possible suspition of forgery in thys matter, for al that the world



*That there is a God.*

123

world both saw it and read it, many  
yeres before the thing came to passe:  
yea, when there was no likeli-hood  
of any such possibitity to come.

---

*The Prophecies and dooings of  
Jeremie, in the sidge of  
Ierusalem.*

---

THE same captiuitie & destruc-  
tion of Ierusalem by the Baby-  
lonians, was prophecied by Ieremie,  
a hundred yeres after Esay, & a lyt-  
tle before the matter came to passe:  
yea, while the Babylonians were a-  
bout the walles of Ierusalem, & be-  
sieged the same for two yeres toge-  
ther, Ieremie was within, and tolde  
euery man, that it was but in vaine  
to defend the Cittie, for that G o D  
had nowe deliuered it. And albeit he  
were accounted a Traytour for so  
saying, (especially, when by an Ar-  
mie of Egipt, that came to the ayde  
of Ierusalem from Pharao, the sidge  
of the Babylonians was raised for a  
certaine time,) yet Ieremy continu-  
ed still in his asseueration, & said to  
Zedechias the King, *Thou shalt bee*  
*deliuered into the handes of the King* *Ierem, 37.*  
F 5 of

Jerem, 38

That there is a God.

of Babylon. And to the people, *Hec dicit Dominus, tradendo tradetur, hec ciuitas, &c.* Thys sayth the Lorde, thys Citty most certainly shal be deliuered into the hands of the Babylonians. And so hee continued notwithstanding he were put in prison and whipt, and threatned daily to be hanged: vntill indeed the City was taken, and Zedechias eyes puld out, hys chyldren slaine before his face, & al other things performed, which Ieremie had prophecied & fore-told them before.

Jerem, 39,  
4, Reg. 24  
25.

Jerem, 25,

The yeeres  
fore-told of  
the captiui-  
tie of Babi-  
lon.

Jerem, 24  
and 29,

And which was yet more meruailous, Ieremie did not onely fore-tell the particulers of thys captiuitie, but also the determinate time, how long it should endure, saying. *And all this Land of Iurie shall be into wilderness, and astoniednesse: and all this people shall serue the King of Babylon for three-score and tenne yeeres, & when three-score and tenne yeeres shall be complete, I will visite vppon the King of Babilon, & vpo that Nation saith the Lord, and I will lay the same into eternall desolation. But vppon Iuda will I cast my pleasant eyes, and will bring them backe to this Land again. &c.* In which prophecie is contained,

ned, first the particuler time howe long this captiuitie should endure. Secondly, the destruction of Babylon, and of that Monarchie by the Persians. And thirdly, the returning home of the Iewes againe ? which three things to haue beene afterward fulfilled, not onely Esdras that liued at that time, and was an actor in performance of the last : but all other Heathen writers besides, doe record and testifie.

And this prophecie of Ieremie, was so famous, and certainly believed amongst all the Iewes in the time of their captiuitie : as when the day of expectation drew neere, Daniell writeth thus of himselfe. *In the first yeere of Darius, I Daniell, vnderstood in the scriptures, the number of the seauentie yeeres whereof God speake to Ieremie, that they should be fulfilled, touching the desolation of Ierusalem: & I turned my face to my Lord God, and besought him in fasting & sackcloth. &c.* Neyther onely the Iewes vnderstoode and beleened this prophecie, but euen Cyrus himselfe, that was a Gentile, gaue full credite ther-vnto, and thereby was induced to restore the Iewes, as appeareth both  
by

1, Esdr, 1, 2,

2, Esdr, 2,

Dan, 9,

Gentiles believed the scripture.

*1, Esdras, 1**3, Esdras. 2*

by hys own words and Proclamations, sette downe by Esdras that executed the same: and by hys deedes also, in restoring borne the Iewes, & rebuilding theyr Temple at his own great charges, as all Historiographers of the Heathen doe confesse.

I might heere alledge infinite other examples, and make no end, if I woulde followe the multitude of Prophecies which are dyspersed thorowe out the whole Scripture? I might shew how Daniell fore-tolde to Baltasar King of Babylon, in the midst of hys tryumph, as in the hearing of all hys Peeres, the destruction which insued vpon him the verie same night after.

I might heere alledge, how the same Daniell, in the first yere of Darius the Median, in the beginning of that second Monarchie of Medians and Persians, fore-told howe manie  
 \* Kings should raigne after him in Persia, and how the last (who was the fourth after him, and hys name also Darius) should fight against the Grecians, & be overcome by a Grecian King, (which was Alexander) and how the Kingdome also of the Grecians, should be deuided and  
 torne

The prophecies of  
 Daniel.

*Daniel, 5,**Dani. 11.*

\* Beholde,  
 three Kings  
 shall yet  
 stand in  
 Persia, and  
 the fourth  
 shal be rich  
 aboue all  
 the rest.

*Dan, 11,*

borne in peeces, after Alexanders death, and not passe to his posteritie, as Iustine & other Heathen writers do testifie that it was, by Antigonus, Perdiccas, Seluchus, Antiochus, Ptolemæus, and other Captaines of Alexander, that deuided the same among themselves, aboue a hundred yeeres, after Darius was dead.

I might declare also, how the same Daniell fore-saw and fore-told, the four great Monarchies of the world, and described the same as distinctly, as if he had liued in them all, and by experience we finde since to be true. I might alledge the particuler description, of the fight betwixt Darius and Alexander, sette downe by Daniel vnder the names of the great Ramme, & the fierce Goate with one horne, which Goate him selfe interpreteth it to be meant of a Grecian King that should conquer the Persians. And therefore Alexander (as Iosephus reporteth) comming to Ierusalem about a hundred yeeres after, and hearing the Prophecie of Daniell interpreted vnto him by Iaddus the high Priest, assured himselfe that he was the man therein signified, & so

*Iustim. hist. lib. 12, et 13*

*Dan, 2,  
Dan, 8,  
The fore-  
telling of  
great Alex-  
ander.*

*Iosep. lib. de  
antiq. Iud.  
cap. 8,*

so after long sacrifice doone to the  
 God of Iſrael, (of whom he affirmed  
 that he had appeared vnto him, in  
 Macedon, and had exhorted him to  
 take this war in hand,) and after he  
 had bestowed much honor & many  
 benefits, vpon the high Priest, & In-  
 habitants of Ierusalem, he went for-  
 ward in his war against Darius, with  
 great alacritie, & had y famous vic-  
 torie which all the world knoweth.

A hundred such prophecies more,  
 which are as plaine, as euident, and  
 as distinct as this, I might alledge of  
 Elias, Elizeus, Samuell, Dauid, Eze-  
 chiel, the twelue lesser Prophets, and  
 of other which I haue not named.  
 And in very trueth, the whole Scrip-  
 ture is nothing els, but a diuine kind  
 of body, replenished throughout  
 with the vital spirite of prophecie, &  
 euery day some prophecie or other is  
 fulfilled, (though we make it not)  
 and shall be vnto the worlds end.

What man-  
 ner of per-  
 sons our  
 Prophets  
 were.

And the myracle of this matter is  
 yet more inceased, if wee consider  
 what manner of people they were  
 for the most part, by whom these  
 prophecies of hidden thinges were  
 vttered, to wit, not such men as  
 could gather the fore-sight of things  
 by

by Astronomie or Astrologie, that  
is, by contemplation of the starres,  
as some fond Gentiles did pretende,  
(though Ptolomie denie that anie  
such thing can be fore-told but one-  
lie by inspiration from God,) nei-  
ther yet were they so sharpe witted,  
as to attaine to Prophecie by strange  
imaginations, as most vainly Au-  
rores and his fellowes hold that some  
men may; nor finally, were they so  
deilcatly fedde, as by exact dyet and  
rules of Alchimie, to come to Pro-  
phecie, as Alchimists dreame that a  
man may doe. & that Appolonius  
Thyanæus dyd, who by stillified  
meates (as they speake) came to be  
stillified himselfe, and so by helpe of  
hyss Glasse called Alchimusi, to fore-  
tel some matters & affayres to come.  
Our Prophets (I say) knew none of  
these fantastick deuises, beeing for  
the most part poore, simple and vn-  
learned men, as in particuler was re-  
corded, that Dauid was a sheepe-  
heard, & Amos was a keeper of Ox-  
en. Yea, oftentimes they were Wo-  
men, as Marie the sister of Aaron,  
called in the Scripture by the name  
of Prophetesse. Debora the wife of  
Lapidoth: Hanna the Mother of  
Samuel,

*Ptolo. in lib.  
de fruct.*

*Moses Nar-  
bon in lib.  
Abubacher  
et Auam-  
pare.*

*Roger. Baco,  
lib. de sex  
scient expe-  
rimentalib.*

*Amos, 1,*

*Exod, 15,  
Iudges, 5,  
1, Reg, 2,*

*Luke, 1. 27. 2.  
Abi. 21.*

Samuell, Elizabeth the Mother of Iohn Baptist : Anna the Daughter of Panuell : and finally, the most holy and blessed virgine Mary, with the daughters of Phillip, and manie such other, both in the old and new Testamēt, who prophesied strangely, nor could possibly receiue such fore-knowledge of things to come, but onely from the Spirit of the ly-  
 uing G O D, and by inspiration of the holy Ghost, which is a manifest demonstration, of the excellencie of Holy-writ, and of the certainty contained therein.

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*The eighth prooffe of Scriptures.*

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**A**ND nowe, albeit thys myght seeme sufficient in the iudgment and conscience of euery reasonable man (as the Iew supposeth) to proue that the Scriptures be only frō God, & consequently by them, that there is a G O D, yet hath he one reason more to confirme theyr sinceritie, which I will alledge in this place, & there-with make an ende. His reason is, that although these holy writings, (which procede of Gods spi-  
 rit



rite) do not take theyr testimony or confirmation frō man: yet for more euidence of the trueth, God hath so prouided, that all the principal most strange and wonderfull things, recounted in scripture, should be reported also, and confirmed by Infidels, Pagans, Gentiles, and Heathen Writers themselues, albeit in some points they differ from the scriptures, in the manner of their narration, for that they adioyne superstitions thereunto. Which maketh the more for approbation of the things, for that heereby it appeareth, they tooke not theyr stories directly from the Bible, but by tradition, and most auncient antiquities of their owne.

Approbation of Heathen Writers.

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*The Creation of the world.*

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**F**irst then, he sheweth that the creation of the World, which is the maruaile of all meruailes, which the infusion of mans soule from God, is both graunted and agreed vpon, by all those Heathen Phylosophers that haue beene cited before, (albeit the particularities bee not so set downe by them as they are in Scriptures,) and

*Gen, 1, et 2.*

and by all other, that doe see in reason, that of necessitie, there must be yeilded som Creater of these things.

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*The flood of Noe.*

---

*Gene. 6, 7, 8.* **N**Ext to thys, the flood of Noe is mentioned by diuers most au-  
*Iosep. lib. 1, de* cient Heathen Writers: as by Barro-  
*antig. Iud.* sus Chaldæus, Ieronimus Egyptius,  
*Euseb. lib. 2,* Nicholaus Damascenus, Abydenus,  
*de prep. E-* and others: according as both Iose-  
*uan. cap. 4.* phus and Eusebius doe proue. And  
 in Brasile, and other Countries dis-  
 coueted in our age, where neuer tea-  
 chers were known to be before, they  
 talke of a certaine drowning of the  
 World, which in time past happ-  
 ned: and doe say, that this was left  
 vnto them by tradition, from tyme  
 out of minde, by the first inhabi-  
 tants of those places.

---

*The long life of the first Fathers.*

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*Gene. 5, 10,* **O**F the long life of the first Patri-  
*and 11,* arches, according as the Scrip-  
 ture reporteth it, not onely the for-  
 mer Authors, but also Manethus,  
 that

that gathered the Historie of the Egyptians: Molus Hestixæus, y wrote the Acts of the Phœnicians, Hesiodus, Hecatæus, Abderida, Helanicus, Acusilaus, and Ephorus do testifie, that those first inhabitants of the world, liued commonly a thousand yeeres a peece, and they alledge the reason thereof to be, both for the multiplication of people, and for bringing all Sciences to perfection, especially Astronomie and Astrologie, which, (as they write) could not be brought to sufficient perfection, by any one man that had lyued lesse then sixe hundred yeeres, in which space, the great yeere (as they call it) runneth about.

---

*Of the Tower of Babylon.*

---

○ F the tower of Babilon, and of the confusion of tongues at the same, Eusebius citeih the testimonies at large, both of Abydenus that lyued about King Alexanders time, & of Sibilla, as also the words of Hestixæus concerning the Land of Sennaar, wher it was builded. And these Gentiles doe shew by reason, that if there

*Gene, 11,*

*Euseb. lib, 9,  
de prap. ca. 4*

Marke thys  
reason.

there had not beene some such my-  
racle in the diuision of tongues, no-  
doubt but that al tongues being de-  
riued of one, (as all men are of one  
Father,) the same tongues woulde  
haue retained the selfe same rootes  
and principles, as in all dialects or  
deriuation of tongues we see that it  
commeth to passe.

But now (say they) in many ton-  
gues at thys day, we see that there is  
no likeli-hoode or affinitie among  
them, but all different the one from  
the other, and thereby it appeareth,  
that they were made diuers and di-  
stinct, euen from the beginning.

---

*Of Abraham.*

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*Gen, 11, 12,  
13, 14, &c*

*Alexan. Po-  
lishist. lib. de  
Iudai. hist.*

OF Abraham and his affayres, I  
haue alledged some Heathen  
Writers before, as Berosus, Hecata-  
us, and Nicholaus Damascenus. But  
of all other; Alexander Polyhistor  
alledged Eupolemus most at large,  
of Abrahams being in Egypt, & of  
his teaching the Astronomic there :  
of his fight and victorie in the be-  
halfe of Lot : of his entertainment  
by K. Melchisedech, of his wife and  
sister

sister Sara, and of other his doings, especially of the sacrifice of his sonne Isaac. To whom also agreeth Melo, *Melo lib. de fraudib. Iudeorum.* in hys bookes written against the Iewes, and Artabanus. And of the strange Lake wherinto Sodome and Gomorra were turned by theyr destruction, called *Mare mortuum*, the dead Sea, wherein nothing can lyue. *Arta. in Iudeorum hist. Gal. de simp. Pausan. in Elia Solin in Polib. Tacitus lib. 6. hist.* Both Galen, Pausanius, Solinus, Tacitus, and Strabo, doe testifie and shew, the particuler wonders therof.

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*Of Isaacke, Iacob, Ioseph,  
Iob, &c.*

---

From Abraham down to Moises, writeth very particularly the forenamed Alexander, albeit he mingle sometimes certaine fables, whereby appeareth, that hee tooke hys storie not out of the Bible wholly: And he alledgeth one Leodemus, who as he sayth, lyued with Moises, and wrote the selfe same things that Moises did so that these writers agree almost in all things touching Isaacke, Iacob, Ioseph, and all their affaires, euen vnto Moises; & with these do con-  
curre also Theodotus a most aunci-  
ent

*Gene, 15, 16  
17, 18, &c*

*Arista. lib.  
de Iob.*

ent Poet, Artabanus and Phylon, Gentiles. Aristæus in like manner about Aristotles time, wrote a booke of Iob.

---

*Of Moyses.*

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*Exod. 2, 3,  
4, 5, &c.*

OF Moyses and his acts, not onely the fore-named, (especially Artabanus in hys Booke of the Iewes) do make mention at large: but manie others also, as namely Eupolemus, out of whō Polyhistor reciteth very long narrations, of the wonderful and stupendious things done by Moyses in Egypt, for which he saith, that in hys time he was worshipped as a God in that Countrey, and called by many Mercurius. And that the Ethiopians learned circumcision of hym, which afterwarde alwayes they retayned, and so doe vnto this day. And as for his miracles done in Egypt, his leading the people thence by the Redde-sea: hys lyuing with them fortie yeeres in the wildernes: the Heathen Wryters agree in all things with the Scriptures, sauing only, that they recount diuers things to the prayse of Moyses, which hee bath

hath not written of him selfe, adding also his description, to wit, that hee was a long tale man, with a yallow beard, and long hayre, wherwith also accordeth Numenius Pythagoricus, touching the actes of Moises, whose lyfe he sayth that he had read in the auncientest records that were to be had.

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*The storie of Iosua, Iudges, and the Kings.*

---

**B**UT the fore-named Eupolemus goeth yet forward, and pursueth the story of Iosua, of the Iudges, of Saul, Dauid, and of Solomon, even vnto the building of the Temple, which he describeth at large, with the particuler Letters written about that matter to the King of Tytus, which Iosephus sayth were in hys dayes kept in the records of the Tyrians. And with Eupolemus, agree Polyhistor, and Hecataeus Abdetira, that liued and serued in warre with King Alexander the great, and they make mention among other things of the inestimable riches of Salomon, and of the treasures which he

The description of Moises person out of Hea-then Writers.

*Iosep. lib. 8.  
de ant. ca. 2,*

The treasures hidden in the Sepulcher of Dauid.

had

*Ioseph. l. 13. de  
antiq. ca. 16.*

\* The same  
thing at-  
tempted He-  
rode in hys  
time, as Io-  
sephus sayth  
lib. 18. anti.

had hyd and buried, (according to  
the fashion of that tyme) in the Se-  
pulcher of hys Father Daud, which  
to be no fable, (though not menti-  
oned by the scripture) Iosephus wel  
prooueth, for that Hircanus y high  
Priest and King of Iurie, beeing be-  
sieged in Ierusalem by Antiochus,  
surnamed Pius, not many yeeres be-  
fore our Sauour Christ his natiuity,  
to redeeme himselfe and the Cittie,  
and to pay for his peace, \* opened  
the sayd Sepulcher of Daud, and  
secht out of one part thereof, three  
thousande Talents in ready money,  
which amount to six hūndred thou-  
sand pounds English, if we account  
the talents but at the least sixe, of  
*Talentum Hebraicum.*

---

*The things that ensued after King  
Salomons dayes.*

---

AND as for the things that ensu-  
ed after Salomon, as the deuisi-  
on of the Tribes among themselves,  
and theyr diuers warres, afflictions,  
& transmigrations into other Coun-  
tries, many Heathen Writers doe  
mention & record them, & among  
other



other, Herodotus, and Diodorus Siculus. And the fore-said Alexander polihistor, talking of the captiuitie of Babilon, sayth, that Ieremie the Prophet, tolde Ioachim his King, what would befall him, & that Nabuchodonosor hearing thereof, was moued thereby to besiege Ierusalē.

*Ierem. 37,  
4, Reg. 24,*

Of the flight of Zenacherib from the siege of Ierusalem, and how he was killed at his returne home, by his owne sonnes in the Temple, according to the Prophecie of Esay. & story of the booke of Kings, for that he had blasphemed the Lord God of Israell, as Herodorus witnesseth: and that after his death, he had a statue or Image of mettall erected in his memory, with this inscription in Greeke: *Hee that beholdeth me, let him learne to be godlie.* Confer Xenophon also in his seauenth booke *De Cyropadia*, and you shall see him agree with Daniell in his narrations of Babilon.

*Of Sena-  
cherib.*

*Esay, 37, 33  
and 36,  
4, Reg. 19,*

*Hero. lib. 2,*

*Dan, 16,*

And finally, I will conclude with Iosephus the learned Iew, that wrote immediatly after Christes ascention, & protesteth that the publique writings of the Syrians, Chaldeans, Phœnicians, and innumerable hystories

*Iosep. li. 1. de  
antiq. Iuda.*

of the Grecians, are sufficient to testify the antiquity, truth, authoritie, and certaintie of the holy scriptures, if there were no other prooffe in the world besides.

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*The conclusion of this Chapter,  
with the application.*

SECT. 4.

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**T**HUS farre haue I treated of the waies and meanes, which haue beene left vnto the worlde from the beginning, therby to know and vnderstande their Maker. In treating which poynt, I haue stayed my selfe the longer, for that it is the ground and foundation of al that is, or may be said heereafter. It is the first, finall, and chiefe principle, of our eternall saluation or damnation, and the total weale or woe that must befall vs, and possesse vs for euer.

Which grounde and veritie, if it be so certaine and euident, as before hath been shewed, by all reason and prooffe, both diuine and humane, & that y<sup>e</sup> matter be so testified & proclaimed vnto vs, by all the creatures of heauen & earth, & by the mouth  
and

and writing of our Creator himself. No excuse  
as no ignorance or blindness can of ignorance  
excuse the same, no slothfulness dis- of GOD.  
semble it, no wickedness denie it :  
what remaineth then, but to consi-  
der with our selves, what seruice this  
God requireth at our hands ? what  
gratitude, what duetie, what honor  
for our creation ? to the end, that as  
we haue proued him a most boun-  
tiful Creator, so we may finde him  
a propitious Iudge, and munificent  
rewarder. For it is not probable, that  
his diuine Maiestie, which hath ap-  
pointed euery other creature to some  
action for his own glory, (as hath  
been declared at large before) shold  
leauē man kind onely, which is the  
worthiest of all the rest, without ob-  
ligation to his seruice.

In which one point notwithstanding, though neuer so cleere (such is  
the fondnes of our corrupt nature, The errour  
without Gods holy grace :) fayled of the olde  
those auncient wisemen of y<sup>e</sup> world, Phyloso-  
of whom S. Paul speaketh so much phers.  
in his Epistle to the Romaines, 1. *Rom. 1. et 2,*  
taking compassion of theyr case, and  
calling them fooles, and all theyr  
great learning & Phylosophy meere  
fondnes : for that ~~whereas~~ (by the

*Rom, 1,**Rom, 1,*

means before mentioned) they came to know G O D , they did not seeke to glorify him, as appertained vnto God, nor yet did render him due thanks: but vanished away in their cogitations. &c. That is, they tooke no pro-

fit, by this knowledge of theirs, but applied their cogitations vppon the vanities of this world, more thē vpon the honour and seruice of thys theyr God. For which cause, as Saint Paul adioineth presently in the same

“ place, that for so much as they dyd  
 “ thus, & did not shew forth by their  
 “ lyfe and workes, that they had the  
 “ knowledge of God indeede : G O D  
 “ deliuered them ouer to a reprobate  
 “ sence, and suffred them to fall into  
 “ horrible sinnes, which S. Paul doth  
 “ name and detest in all that Chapter,  
 “ and finally concludeth, that theyr  
 “ euerlasting perdition ensued principally vpon thys one poynt : that  
 “ wheras, *They knew the iustice of God,*  
 “ (by all the wayes & arguments that  
 “ before haue been declared,) yet wold  
 “ they not vnderstand (sayth he) that  
 “ death was due to all such, which lyued wickedly as they did.

*Rom, 1,*

And the same Apostle vpon consideration of these matters, wherein he

he standeth long for the importance thereof, pronounceth in fine, this generall sentence, with great assue-  
*ratiou and vehemencie of Spyrite : That the wrath of God is revealed frō*  
*heauen, vpon all impietie and insu-*  
*elice of those men, who hold the know-*  
*ledge of God in vnrightheousnes.* That  
 is, who being indued with y know-  
 ledge of God, doe liue notwithstanding vnrighteously, or (as hee sayde  
 before) doe consume theyr dayes in  
 vanitie, not making account of the  
 seruice which they doe owe to that  
 God, for theyr creation & other be-  
 nefites. Which thing, if Saint Paule  
 might truly say to those Gentiles be-  
 fore hys time, who had onely natu-  
 rall knowledge and vnderstanding  
 of God : that is, so much as by hys  
 creatures was to be gathered : what  
 may, or shall be said vnto vs, who  
 haue not onely that light of nature  
 which they had, but also the wry-  
 tings & law of God himselfe, com-  
 municated especially vnto the Iewes,  
 and aboue that also, haue heard the  
 voice of his onely sonne vpon earth,  
 & haue receiued the doctrine of his  
 most blessed Gospell, and yet doe  
 liue as negligently (manie of vs) as

A generall  
 sentence  
 pronoun-  
 ced by S.  
 Paule.

Rom, 1,

The appli-  
 cation to  
 our selues.

dyd the verie Heathen, touching good lyfe and vertue.

Surely in this case I must denounce againt my selfe, that if it be true, (as it cannot be false) which this blessed Apostle affirmeth here of these Heathen Phylosophers, that by that little knowledge they had of G O D, *they were made inexcusable*, then by the most iust & certaine rule of Christ, laid downe by S. Luke, *cui multum*

Rom, 1,

Luke, 12.

*datum est, multum queretur ab eo,*  
 " that of every man which hath recei-  
 " ued much, a great account shal be  
 " taken for the same; we are forced to  
 inferre, that our account shal be the  
 greater, and our selues much more  
 inexcusable before hys diuine Maie-  
 stie, then the very Gentiles & Hea-  
 thens are; if after our knowledge &  
 manifest vnderstanding of his God-  
 head and iustice, *We Vanish away in*  
*our cogitations*, as they did, & as the  
 most part of the worlde at this day  
 are seene to doe, that is, if we apply  
 our cogitations and cares, about the  
 vaine affayres of thys temporall lyfe  
 and transitory commodities, which  
 we should bestow vpon the seruice  
 and honour of thys Lord and Cre-  
 ator.

OF THE FINALL END  
AND CAUSE WHY MAN  
WAS CREATED BY GOD,  
and placed in thys  
world.

*And of the obligation he hath thereby,  
to attend to the affaire for which  
he came hether.*

CHAP. III.

**B**Y the Chapter precedent, I  
nothing doubt (gentle Rea-  
der) but if thou haue scene &  
perused the same, thou re-  
mainest sufficiently informed  
of thy Creator. Now foloweth it by  
order of good consequence, that we  
consider with some attention, (for  
that it standeth vs much vpon) what  
intent and purpose God had in crea-  
ting vs, and this world for our sakes,  
and in placing vs therein as Lordes,  
of the same? By the former consi-  
derations wee haue learned, that as  
among other creatures, nothing  
made it selfe: so nothing was made  
for it selfe, nor to serue it selfe. The  
heauens (we see) doe serue the ayre,

A necessary  
considera-  
tion.

the ayre serueth the earth, the earth serueth the beastes, the beastes serue man : and then is the question, who man was made to serue ? for in him also holdeth the former reason, that seeing he was not made by himselfe, it is not likely that he was made to serue himselfe.

*Prov. 16,*

Man made  
to serue  
G O D.

If we consult with the scriptures heerein, we finde a generall sentence layd downe without exception : *Vniuersa propter semetipsum operatus est Dominus*, the Lord hath made all things for himselfe. And if all, then man (no doubt,) who is not & least of the rest which he hath made.

*Iob. 11.*

And heerby it commeth to passe, that man cannot be sayd to be free, or at hys owne appointment or disposition in thys world, but is obliged to performe that thing, for the which he was sent into this habitation. Which point holy Iob declareth plainly, in a certain inuestiue against such men as were carelesse and negligent in consideration of thys asfayre. *A vaine man, (sayth he) is lifted vp in pride, and thinketh himselfe to be borne as free as the colt of a wild Asse.* That is, he thinketh himselfe bounde to nothing, subiect to nothing,



thing, accountable for nothing that he doth in this lyfe: but only borne free, to paffe his time in disport and pleasure, as a Colt in the wildernes, that hath no Maister to rame him.

Which in other words, the wise-man vttereth thus; *He esteemeth this lyfe of ours to be but a play game;* and therefore careth not how he lyueth, or wherein he spend and paffe ouer his time. And this of the man who the Scripture calleth vaine. *Wisd. 19.*

But now, for the sober, wise, and discrete, of whom it is written, *The way of life is vpon the learned, to the ende hee may decline from the lowest hell:* they are farre from so great follic, as to imagine that no account shal be demaunded of our being in this world: for that they haue read, *That God shall bring into iudgement what-soeuer is done, for euery faulte that is committed.* *Prou. 15.*

And the Christian man knoweth further, by the mouth and asseueration of hys Saviour and Redeemer, that hee shall be accountant for euery idle worde that hee mis vttereth, and finallie, there is no man that is eyther of reason, or conuersant in the wrytings and Testament of his Creator, but *Eccles. 17. and 12.*

*Math. 12.*

Account to be gyuen.

*Psal 9.43  
and 141,*

**Profitable  
demands  
and confi-  
derations.**

remembreth well, that among all o-  
ther irritations, whereby the wicked  
man is saide to prouoke Gods pati-  
ence to indignation, none is more  
often repeated, or more grieuouflye  
taken, then, *that he said in his hart,*  
*God will aske no account.*

With these men then alone shall  
be my speech in this present Chap-  
ter, who haue a desire to dyscharge  
well thys account. For attayning  
whereof (truly) I can giue no better  
counsaile, instruction, or aduise, then  
to doe in thys case, as a good Mer-  
chant factor is wont to doe, when  
he ariueh in forraigne Countries, or  
as a Souldiour or Captaine, sent by  
hys Prince to some great exployt, is  
accustomed, when he comineth to  
the place appointed, that is, to weigh  
and consider deeply, for what cause  
he came thither? why he was sent?  
to what ende? what to attempt?  
what to prosecute? what to per-  
forme? what shall be expected and  
required at his hands (vppon his re-  
turne,) by him that sent hym the-  
ther? For these cogitations (no  
doubt) shall styrre him vp to attend  
to that for which he came, and not  
to employ his time in impertinent  
affaires.

affaires. The like would I counsaile a Christian to put in vre, concerning the case proposed, and to demaunde of himselfe, betweene God and his conscience, why, and wherefore, and to what end, he was created & sent hether into this world? what to do? wherein to bestow his dayes &c.

And then shall he finde, that for no other cause, matter, or end, but onely to serue God in thys lyfe, and by that seruice to enioy heauen, and euerlasting saluation in the lyfe, to come. Thys was the condition of our creation, as Moyse wel expresseth: and thys was the consideration of our redeeming, fore-tolde by Zacharie, before we were yet redeemed: *That we being deliuered from the hands of our enemies, should serue God in holinesse and righteousness, all the dayes of our lyues.* *Gene, 14,*  
*Luke, 3,*

Of thys consideration doe ensue two consequents to be obserued. Whereof the first is, that seeing our end and finall cause of being in thys world, is to serue God, & so to work our owne saluation with feare and trembling: what soeuer thing wee doe, or bestowe our time in, which eyther is contrary or impertinent, or

The first  
consequence,  
vpon due  
considera-  
tion of our  
ende,  
  
not

not profitable to thys end, (though it were to gaine kingdoms) it is vannie and lost labour, that will turne vs in time to griefe and repentance, (if we change not our course) for that it is not the matter for which we came into thys life, nor whereof we shal be demaunded an account, except it bee to receiue iudgment & punishment for the same.

The second  
cōsequence,

Secondly, it followeth of the same consideration, that seeing our onely busines and affaire in this world, is to serue our Maker, & saue our own soules, and that all other earthly creatures, are put heere to serue our vses to that end onelie: we should for our part be indifferent to all these creatures, as to riches or pouertie, to health or sicknes, to honour or contempt: to little learning, or much learning; and we should desire only so much or little of eyther of them, as were best for vs, to the attainment of our said end & Butte pretended; that is, to the seruice of God, & the weale of our soules. For whosoever desireth, seeketh, loueth, or vseth these creatures, more then for thys, runneth from the end for which he came hether.

By

By this then may a carefull Christian take some scantling of his own estate with God, and make a coniecture whether he be in the right way or no. For if he attend onely or principally to this end, for which he was sent hether; if his cares, cogitations, studies, endeuours, labours, talke, conuerſation, and other his actions, doe runne vpon thys matter, & that hee careth no more for other creatures, as honours, riches, learning, and the like, then they are necessarie vnto him for this ende that hee pretendeth, if hys dayes & life be ſpent in thys ſtudy of the ſeruiſe of God, and procuring his own ſaluation, in carefulnes, feare, and trembling. as the Apoſtle aduiſed him: then he is (doubtles) a moſt happy man, & ſhall at length attaine to the Kingdom which he expected. But if hee find himſelfe in a contrary caſe and courſe: that is, not to attend indeed to this matter, for which onely he was ſent hether, not to haue in his hart & ſtudy thys ſeruiſe of God, and enioyning heauen but rather ſome other vanitie of the worlde: as promotiō, wealth, pleaſure, ſumptuous apparel, gorgious buildings, beauty, fauor

How each man may take a ſcantling of hys own eſtate.

A right courſe.

*Phillip. 3,*

A wrong and dangerous courſe.

fauour of Princes, or any other thing els, that appertaineth not vnto thys end. If he spend his time about these trifles, hauing his cares and cogitations, his talk & delight more in these things then about the other great busines, of possessing Gods eternall kingdom, for which he was made & placed in this world: then is hee (I assure him) in a perillous way, leading directly to perdition, except he alter & change his course. For, most certain it is, that whosoever shall not attend vnto the seruice he came for, shal neuer attaine the reward assigned & promised to that seruice.

The reason  
why so few  
are saued.

*Math, 7, 20  
and 22.  
Luke, 13,*

And for that the most part of all thys world, (not onely of Infidels, but also Christians) doe run amisse in this poynt, and doe not take care of that affayre & busines, for which alone they were created and placed heere: hence is it, that Christ & his holy Saints, both before and after his apperaunce in the flesh, haue spoken so hardly, and seuerely, of the very small number that shall be saued, (euen among Christians,) and haue vttered certaine speeches which seeme very rigorous to flesh and blood, (and to such as are most touched

ched therein) scarce credible, albeit they must be fulfilled. As among other things, that a louer of thys worlde cannot be saued; that riche men do enter as hardly into heauen, as a Camell through a needles eye, and the lyke. The reason of which maner of speeches doe stand in this, that a rich man or workling, attending with all his industrie to heape vp riches (as the fashon is) can not attende, (nor euer doth) to that for which he came into this world, and consequently, can neuer attaine heauen, except God worke a miracle, & thereby doe cause him to spende out hys riches to the benefit of his soule, (as sometimes he doth) & so do lessen the Camell in such sort, as hee may passe the needles eye. Whereof we haue a very rare example in the Gospell, of Zacheus, who beeing a very rich man, dyd presently vppon the entering of christ into his house, (but much more as appeareth into hys hart by fayth) resolue himselfe to change his former course touching riches, and at one blow to beginne with all, gaue away halfe of all hee possessed to the poore, and for the rest made proclamation, that whosoeuer

*Iam, 4,*

*Math, 19,*

*Marke, 10,*

*Luke, 19,*

A perfit ex-  
ample of a  
good con-  
uersion.

*Math, 19*

*Marke, 10,*

foeuer had receiued any wrong at his handes, (as commonly many do by thē that are rich) he shold come and receyue foure times so much a- mendes. By which almes and restitution, hee was deliuered from the Camels gib or bunch on his backe, that letteth his passage through the needles eye. And thys extraordinary fauour and grace he receiued, by the fortunate presence, of hys most blessed and bountifull guest, who had signified before in an other place, that himselfe was able, so to draw the Camel, as he should passe the needles eye, for that the thinges which are vnpossible with man, are possible with G O D.

But to leaue this, and to goe forward in our former purpose, no meruaille it is, if in the world abroad, so few be saued, seeing y of thousands, scarce one doth account of that business, which of all other is the chiefe and principall. Consider you y multitude of all sorts of people vppon earth, and see what theyr traffique and negotiation is? see whether they treat thys affaire or no? see wherein their care, study, & cogitation consisteth? How many thousand finde  
you



you in Christendome, who spende The wrong  
not one houre of four and twentie, course of  
nor one halfe day in forty, in the ser- the world.  
uice of G o d, or businelle of theyr  
soule? How infinite haue you, that  
breake theyr braines about worldlie  
commodities, and how few that are  
troubled with this other cogitation?  
How many find time to eate, drink,  
 sleepe, disport, deck and trym them-  
 selues to the view of others, and yet  
 haue no time to bestow in this gred-  
 test busines of all other businelle?  
 How manie passe ouer whole dayes,  
 weekes, monthes, and yeres, (and  
 finally their whole life time) in hau-  
 king, hunting, and other pastimes,  
 without regard of this important af-  
 faire? How many miserable women  
 haue you in the world, that spende  
 more dayes in one yere, in pricking  
 vp theyr apparel, & adorning theyr  
 carkasse, then they doe houres in  
 prayer for the space of all theyr lyfe?  
 And what (alas) shall becom of this  
 people in the ende? what will they  
 doe or say at the day of account?  
 what excuse will they alledge? what  
 way will they turne them?

If the Merchant-factor which I  
 mentioned before, after many yeres  
 spent

A compari-  
son expref-  
sing the va-  
nitie of our  
occupati-  
ons.

*Math, 16,*

*Pfalms, 4,  
Jerem, 2,*

spent in forraine Countries vpon his Maifters expences, ſhould returne at length and gyue vp his accounts, of ſo much tyme and money ſpent in ſinging; ſo much in dauncing, ſo much in fencing; ſo much in courting, and the like; who would not laugh at ſo ſonde a reckoning? but beeing further demaunded by his Maifter, what time he had beſtowed vpon the Merchandife & affaires for which hee was ſent, if the man ſhould aunſwer, that he had no leysure to thinke vpon that thing, for the great occupation which he had in the other: who woulde not eſteeme him woorthy of all puniſhment and confuſion? And much more ſhame & confuſion, no doubt ſhal they ſuſtaine at the laſt dreadful day, in the face and preſence of God and all his Angels, who beeing ſent into thys worlde, to traffique ſo rich a Merchandife as is the kingdome of beauen: haue neglected the ſame, and haue beſtowed theyr ſtudies, vpon the moſt vayne trifles and follies of thys world, without cogitation or care of the other.

O yee children of Adam, ſaith the Spirit of G O D, why loue ye ſo vanitie,

nitie, and seeke after lyes? why leaue  
you the Fountaine and seeke after  
Cesterns? If a golden game of in-  
estimable value, should be proposed  
for such as would runne, and coulde  
winne the same; & when the course  
or race were begun, if some shoulde  
step aside and follow flyes or feathers  
that passed in the ayre, without any  
regard of the prize and gale propo-  
sed, who wold not meruaile & take  
pitty of their folly? euen so is it with  
men of the worlde, if we beleue S.  
Paule, who affirmeth, that we are all  
placed together in a course or race,  
and that the kingdome of heauen is  
propounded vnto vs for the Game  
or Prize, but euerie man, sayth hee,  
arriueth not thither, and why? for  
that most men doe step aside, and  
leaue the marke. Most men doe run  
awry, and do follow feathers vp and  
downe in the ayre; most men doe  
pursue vanities, & doe weary them-  
selues out in the pursute thereof, vn-  
til they can neyther run nor goe, nor  
mooue theyr lyms any further: and  
then, for the most part, it is too-late  
to amend theyr folly.

Will you heere the lamentations  
of such ynfortunate men? these are  
theyr

*1. Cor. 9.*

*Wisd. 5,*

The complaint of worldlings in the end of their life.

theyr owne words recorded by scripture. We are wearied out in the way of iniquitie and perdition, and the way of God haue we not knowne. What profit haue we receiued of all our pompe and pride, and vaunting riches? what good haue they done

vs? They are nowe past away as a shadow, and as a Messenger that rydeth in piost, and we are consumed in our owne iniquities.

This is the lamentable complaint of such men, as ranne awry, and followed a wrong course in their actions of thys lyfe. These are they who pursued riches, honour, pompe, and such lyke vanities, and forgate the great and weighty busines for which they were sent. These are they, who were esteemed happy men in thys worlde, and thought to run a most fortunate course, in that they heaped much riches together, aduanced themselues & their families to great dignities: became gorgious, glorious, and dreadfull to others: and finally, obtained what-soeuer they lust & concupiscence desired. Thys made them seeme blessed to worldly cogitations, and the way wherein they ran, to be most prosperous and happy.

The fond iudgement of y world.

happy. And I make no doubt, by experience of these our times, but they had admirours and enuiours in great aboundaunce, who burned in desire to obtaine y<sup>e</sup> same course. And yet when I heare their complaint in this place, and theyr owne confession, wherein they say expresse: *We sencelesse men did erre from the way of truth*: When I consider also the addition of scripture, *Talia dixerunt in inferno*: they spake these thinges when they were in hell: I cannot but esteeme theyr course for most miserable, and condemne wholly the iudgment of flesh in thys affayre.

*Wisd, 5,*

Wherefore, my deere brother, if thou be wise, yeeld not to this deceit of worldly lips and tongues, that vse to blesse and sanctifie such, as are in most danger and neere to perdition. Leane rather to the sincere counsaile of saint Paul, who willeth thee to examine vprightly thine own works and waies, and so to iudge of thy selfe without deceite. If thou walke the way of Babilon, most certaine it is, that thou shalt neuer arrive at the gates of Ierusalem, except thou change thy course.

*Psalm, 10,*

*Gala, 6,*

Oh my brother, what a griefe will it

**A cōparison  
expressing  
our greefe  
in the end,  
for running  
a wrong  
course.**

it be vnto thee, when after long labor and much toyle, thou shalt find thy selfe to haue gone awry? If a man had trauailed but one whole day, and thereby made weary should vnderstande at night, that all his labour were lost, and that his whole iourney was out of the way: it wold be a meruailous affliction vnto him (no doubt) albeit no other inconuenience were therein, but only the losse of y<sup>e</sup> dayes trauaile which might be recouered and recompenced in the next. But if besides thys his busines were great, if it lay vpon his life to be at the place whether he goeth, at a certaine houre: if the losse of his way were irrecoverable: if the punishment of his error, must be death and confusion; and hymselfe weare so wearie, that he could styrr no one foote further: imagine then what a grieuous message thys wold bee vnto him, to heare one say: Syr, you are amisse, your labour is lost, and you haue trauailed wholly beside your way.

**The misery  
of a soule  
that hath**

So then will it be vnto thee (my soule) at the day of death, and separation from my body, if in this life thou attend not to thy saluation for which

which thou wert created, but shalt gone awry,  
passe ouer thy dayes in folowing of at the last  
vanities. Thou shalt find thy selte a day.

stray at the end of thy iourney, thou  
shalt find thy selfe wearie, & enforced to say with those miserable dam-  
ned spirits, *I haue walked harde and Wisd. 5.*

*traggie wayes*: for that indeede the  
way of wickednes is full of thornes  
and stones, though in shew it be co-  
uered with sayre grasse, and manie  
flowers. Thou shalt find at that day  
that thou hast lost thy labour, lost  
thy time, lost al oportunitie of thine  
owne commodity. Thou shalt then  
find thy error to be vnrecoverable,  
thy danger vnauoidable, thy punish-  
ment insupportable, thy repentance  
vnprofitable, and thy grieve, sorrow,  
and calamitie inconsolable.

Oh, hee that could behold and  
feele the inwarde cogitations of a  
worldly mans hart at that instant,  
after all his honours and pleasures  
were past, no doubt, but he should  
find him of another iudgment and  
opinion in thinges, then he was in  
the rustie and heate of his iolitic. He  
doth wel perceiue then, the fondnes  
of those trifles which he followed in  
this life, albeit it were to make him-  
selfe

Alexanders  
death.

Iulius Cæ-  
sars death.

Two rare  
examples.

*Iosep. lib. 14.  
15 et 18. de  
antiq. Iudas.  
et bello. Iud.  
lib. 2.*

selfe a Monarch. If a man did know the cogitations that K. Alexander the great had, when of poyson he came to dye, after al his victories and incredible prosperitie; if we knewe the thoughts of Iulius Cæsar, at the day of his murther in the Senat-house, after the conquest of all hys enemies, & subiection of the whole world, to his own onelie obedience, we should well perceiue, that they tooke little pleasure in the wayes they walked, notwithstanding they were esteemed most prosperous and happy men of this world.

Iosephus the Iew, recounteth two very rare examples of humane felicitie, in Herod the first, and Agrippa hys Cosine, whereof the one by Anthony the Triumuir, and the other by Caligula the Emperour, (both of them beeing otherwise but priuate Gentlemen, & in great pouertie and misery when they fledde to Rome,) were exalted vpon the suddaine, to vnexpected great fortune, and made rich Monarches and glorious Potentates. They were indued (at seuerall times) with the kingdom & crowne of Iurie, & that in such ample sort, as neuer any of that Natiõ after the had



had the lyke. For which cause they were called in the Hebrue story, (for distinction sake) Herode the great, and Agrippa the great. They ruled and commaunded al in their dayes, they wanted neither siluer nor gold, neither pleasures nor pastimes, neyther friendes nor flatterers. And besides all these gyfts of Fortune, they abounded also in ornaments and excellencie of body and wit. And all this was increased & made the more admirable, by reason

of theyr \* base & low estate before, in respect whereof, theyr present fortune was esteemed for a perfect patterne of most absolute felicitie.

Thys they enioyed for a certaine space, & to assure themselves of the continuance, they bent all theyr

cares, cogitations, and studies, to please the humors of the Romaine Emperors, as theyr Gods, and Authors of all theyr prosperitie and felicity vpon earth. In respect of whose fauours, (as Iosephus noteth,) they

H

\* For enuie onely of Agrippa hys fortune, Herodias did ruine herselfe and her husband, as Iosephus saith. Lib. 18. antiqu. capit. 8, 9, 15, Her husbände was Herode Antipas, that slew Saint Iohn Baptist, and was sonne to Herod the first.

*Luke, 3, Muth. 14,*

cared

cared little to violate their own Religion of the Jewes, or any thing els that was most sacred. And this foresooth, was esteemed of many a most wise, politique, prosperous, and happy course. But what was the end & consumation of thys theyr pleasant rase?

Herods  
death.

*Iosep. lib. 15,  
antiq.*

\* This Herod was called Ascalonita, & slew the infants in Bethlem.

*Math. 2,*

The death  
of Agrippa.

*Iosep. lib. 19,  
cap 7,*

First, Herod fell sicke of an incurable and lothsome disease, and was tormented in the same with so many terrors, \* & horrible accusations of his conscience, as he pronounced himselfe to be the most miserable afflicted creature that euer liued, and so calling one day for a knife to pare an apple, would needes haue murdered himselfe with the same, if his arme had not beene stayed by them that stood by. And for Agrippa, Iosephus reporteth, how that vppon a certaine day which he kept festiuall in Caesaria, for the honour of Claudius the Romaine Emperour, when he was in his most extreame pompe and iolitie, in the midst of all hys Peeres, Nobles, and Damosels, coming forth at an houre appointed, all glytering in gold and siluer, to make an Oration vnto the people: hys voyce, gesture, countenance, and

and apparell so pleased, as the people beganne to cry, (beeing solicited therunto by some flatterers,) *That it was the voyce of God, and not of man,* wherein Agrippa taking pleasure and delectation, was \* stroken presently from heauen, with a most horrible putrification of al hys body, whereof he died, repeating only to his friends these words in the midst of hys torments; \* *Behold ye me, that do seeme to you a God, how miserably I am enforced to depart from you all.*

Now then would I demaunde of these two fortunate men, who laying aside all care of God and Religion, did follow the preferments of thys world so freshly, and obtayned the same so luckily: how they liked of thys theyr course and rase in the ende? Truly, I doubt not, but if they were heere to answer for themselves, they would assure vs, that one houre bestowd in y<sup>e</sup> service of God, and of theyr saluation, would more haue comforted them at the last instant, then all theyr labours & trauailes which they tooke in their liues for pleasing of Emperours, and gathering the grace and good lyking of mortall men.

\* S. Luke saith he was stroken by Gods Angel, *Act. 12* And consider how Iosephus agreeth with thys narration.

\* *Euseb lib. 2, histo. cap. 19.*

Sincere and  
profitable  
counsaile.

Vse then, ô Christian, vse thys experience to thy commodity: vse it to thy instructiō, vse it to thy fore-warning. That which they are now, thou shalt be shortly, and of all fol-lies it is the greatest, not to profite or flee from danger by the example of others.

The difference betweene a wise-man and a foole is this, that the one prouideth for a mischiefe while time serueth, and the other would doe, when it is too-late, If thou mightest feelee now, the state & case wherein thy poore hart shall be at the last day, for neglecting the thing, that of all other it shoulde haue studied and thought vpon most, thou wouldest take from thy meate, and sleep, and other necessities, to repaire that is past, Hethereto hast thou time to reforme thy course of lyfe if thou be willing, which is no small benefite, if all were knowne. For in this sence (no doubt) it is most true, which the wise man sayth, that better it is to be a liuing dog, then a dead Lyon: For that while the *day time* of thy life endureth, all things amisse may easily be amended, But the dreadful *myght* of death will ouer-take take  
shortly,

*Eccle. 4.*

*Iob. 9.*

shortly, and then shall there be no more space of reformation.

Oh that men would be wise, and fore-see things to come, sayth one

Prophet. The greatest wisdom in the world (deere brother) is to looke *Deut. 32,*

and attende to our saluation: for as the scripture sayth most truly: *Hee* *Eccle. 37,*

*is a wise man indeede, that is wise to his owne soule.* And of this wisdom

it is written in the very same Booke, as spoken by herselfe. *In mee is the* *Eccle. 24.*

*grace of all life and truth, and in me is the hope of all life and Vertue.* In

morrall actions and humaine wisdom, we see that the first & chie-

few circumstance is, to regard well and consider the end. And how then *Great folly*

doe we omit the same, in this great *and errour.* affayre of the kingdome of heauen?

If our end be heauen, what meane we so much to affect our selues to

earth? If our end be God, why seeke we so greedily the worldly fauour of

men? If our end be the saluation & eternitie of our soule, why doe wee

follow vanities and temporalities of thys lyfe? *Why spend yee your money*

*and not in bread,* sayth G o d by the *Esay. 55,* mouth of Esay, *Why bestow ye your*

*labour on things that will not yeeld ye*

*Ephe. 1,*  
*1, Thes. 2,*  
*2, Pet. 1,*  
*Luke, 15,*

*saturstie?* If our inheritance be that we should raigne as Kings, why put we our selues in such slavery of creatures? If our byrth allow vs to feede of bread in our Fathers house, why delight we to eate huskes provided for the swine?

*Wisd. 4,*

But alas we may say with the wise man in the Scripture, *Fascimatio nugacitatis obscurat bona.* The bewitching of worldly trifles, doe obscure and hide vs from the things that are good and behouetull for our soules?

Errour in  
 our course  
 of life is not  
 pardoned.  
*Hosea, 4,*

O most daungerous enchauntment. But what? Shall this excuse vs? no truly for the same Spyrte of God hath left recorded, *Populus non intelligens & apulabit:* The people that vnderstandeth not, shall be beaten for it.

*Esay, 28,*

And another Prophet to the same effect pronounceth. *This people is not wise, and therefore he that made them shall not pardon them, neyther shal he that created them, take mercy on them.* It is written of fooles, *Ventum seminabunt et turbinem metent.*

They shall sowe and cast their seede vpon the windes, - and shall receiue for theyr haruest, nothing els but a storme or tempest. Whereby is signified, that they shall not one-  
 lie

lie cast away and leſe theyr labours,  
but alſo be puniſhed for the ſame.

Conſider then I beſeech thee (my  
deere brother) attentiuely, what thou  
wilt doe or ſay, when thy Lord ſhal  
come at the laſt day, & aſke thee an  
account of al thy labors, actions, &  
time ſpent in thys life : whē he ſhall  
require a reckoning of his talents  
lent vnto thee : when he ſhal ſay, as  
he ſaid to the Farmour or Steward in  
the Goſpel, *Redde rationem Gillica-*  
*tioniſt tui* giue account of thy ſtew-  
ardſhip and charge committed vnto  
thee. What wilt thou ſay when he  
ſhall examine, & weigh and try thy  
doings, as gold is examined & tried  
in the fornace, that is, what end they  
had ? wherto they were applyed ? to  
what glory of God ? to what profit  
of thy ſoule ? what meaſure, weight  
and ſubſtance they beare.

A profitable fore-  
warning.

*Math, 25,*

*Luke, 16,*

Baltasar King of Babilon, ſitting  
at his banquet merry vppon a time,  
eſpied ſuddainly certain fingers with  
out a hand, that wrote on the wall  
right ouer-againſt hys Table, theſe  
three Hebrew words, *MANE,*  
*THEREEL, PHARES*. Which  
words Daniell interpreted in three  
ſentences vnto the King in thys ma-

A rare  
chance that  
happened  
to Baltasar,  
K. of Babi-  
lon.

*Daniel, 5,*

ner. *Mene*, God hath numbred thee (Baltasar) and thy kingdom : *Thekell*, he hath weighed thee in y Goldsmithes ballance, and thou art found too-light : *Phares*, for this cause hath he deuided thee from thy kingdome, and hath giuen the same to the Medes and Persians.

Oh, that these three most golden and most significant words, engrauen by the Angell vppon Baltasars wal, were registred vpon euery doore and post in Christendome, or rather imprinted in the hart of each Christian, espacially the two first, that import the numbring and weighing of all our actions, and that in the weights and ballance of the Goldsmith, where euery graine is espied that wanteth. And if Baltasars actions, that was a Gentile, were to be examined in so nyse and delicate a payre of Ballance for theyr triall, and if hee had so seuerer a sentence pronounced vpon him, that he should be deuided from life & kingdome, (as he was the same night folowing) *Quia inuentus est minus habens*, for that hee was founde to haue lesse weight in him then he shold haue : what shall we thinke of our selues, that

If God examine straitly the actions of infidels, much more of Christians if they liue carelesse.

*Dan, 5,*





mon errour that leadeth to perdition. Fal at length to some reckoning and account with thy selfe; and see where thou standest, and whether thou goest. If hetherto thou haue wandered and gone astray, be sorrie for the tyme lost, but passe no further. If hetherto thou haue not considered thy weightines of thys affayre, serue thy selfe of thys admonition, and remember that it is written, *that a Wiseman profiteth by every occasion.* Esteeme thy resolution in thys one poynt, the chiefest menage that euert shal passe through thy hands in this world, albeit thou wert a Monarche and Ruler of tenne worlds together. And finally, I will end with the verie same words, wherewith the wiseman concludeth hys whole Booke.

*Prov. 6,*

*Eccle. 12,*

*Fear God and obserue his commandments, for that is every mans duty.* That is, in thys doothall and every man consist: his end, his beginning, hys lyfe, and cause of beeing: that hee feare God, and direct hys actions to the obseruance of hys commandments; for that without thys, hee is no man in effect, seeing that hee loseth al benefite, both of his name, nature, redemption and creation.

T H A T

THAT THE SERVICE  
WHICH GOD REQUI-  
RETH OF MAN IN THIS  
present lyfe, is Reli-  
gion.

*With the particuler confirmations of  
Christian Religion, above all other  
in the world.*

CHAP. IIII.

**H**Auing prooued in the for-  
mer chapters, that there is  
a G O D, which created  
man : and that man in re-  
spect thereof, and of other  
benefits receiued, is bound to honor  
and serue the same G O D, the que-  
stion may bee made in thys place,  
what seruice it is that God requi-  
reth, and wherein it dooth consist?  
Whereunto the aunswer is brieffe &  
easie, that it is Religion; which is a  
vertue that containeth properly the  
worshyp & seruice that we owe vn-  
to G O D; euen as Pietie is a vertue,  
contayning the duety that chyl dren  
doe owe vnto theyr Parents, & Ob-  
seruance another vertue, that com-  
prehendeth the regard, that schollers  
and

Of Religio.

Pietie.

Obser-  
uance.

*Mala, 1,*The acts &  
operations  
of Religion.*Iam, 1,**Auguſt. lib.  
10, de ciuit.  
cap. 1.*How much  
it impor-  
teth to be  
religious.

and ſeruaunts beare vnto their Mai-  
ſters. In reſpect of which compari-  
ſon and likenes, betweene theſe ver-  
tues, God ſayth by a certaine Pro-  
phet; *The ſonne honoreth his father,*  
*and the ſeruaunt his Maiſter, if then*  
*I be a Father, where is my honour? If*  
*I be a Maiſter, where is my feare?*

The acts of Religion are diuers, &  
different; ſome internall, as deuoti-  
on and prayer: ſome other external,  
as adoration, worſhip, ſacrifice, ob-  
lations, and ſuch like, that are decla-  
rations, and proteſtations of the in-  
ternall. It extendeth it ſelfe alſo to  
ſtirre vp and put in vre, the acts and  
operations of other vertues for the  
ſeruice of God; in which ſence ſaint  
Iames nameth it, *Pure & vnſpotted*  
*Religion is to viſite Orphans & wid-*  
*dowes in their tribulation, & to keepe*  
*our ſelues vndefiled from the wicked-*  
*nes of this world.* Finally, how ſoeuer  
ſome Heathens doe vſe this worde  
Religion, to ſome other ſignificati-  
ons: yet, (as S. Auguſtine well no-  
teth) the vſe therof among the faith-  
full hath alwaies beene, to ſignifie  
thereby, the worſhip, honour and  
ſeruice, that is due vnto G O D, ſo  
that if in one word you will haue it  
decla-

declared ; what G O D requireth of man in thys life : it may be rightlie ſayd, that all ſtandeth in thys , that he be religious.

Heereof it proceedeth, that whatſoeuer ſort or ſect of people in the world, profeſſed reuerence, honor, or worſhip to God, or to gods, or to any diuine power, eſſence, or nature whatſoeuer : ( were they Iewes, Heathens, Gentiles, Chriſtians, Turks, Moores, Heretiques, or other,) they did alwaies cal theyr ſaid profeſſion, by the name of their Religion. In which ſence alſo, and ſignification of the worde, I am to treat at thys tyme of Chriſtian Religion; that is, of the ſubſtaunce, forme, maner & way, reuealed by Chriſt and his Apoſtles vnto vs, of performing our duty and true ſeruice towards God. Which ſeruice, is the firſt poynt neceſſary to be reſolued vpon, by him that ſeeketh his ſaluation, as in the Chapter y<sup>e</sup> goeth before hath bene declared. And for obtaining this ſeruice & the true knowledge thereof, no meane vppon earth is left vnto man, but only the light and inſtruction of Chriſtian Religion, according to the proteſtation of S. Peter

The neceſſity of Chriſtian Religion.

vnto

Acts. 4.

vnto the Gouvernours of the Iewes, whē he sayd; *There is no other name vnder heauen giuen vnto men whereby to be saued, but onely this of Christ and of his Religion.*

How men  
were saued  
in old time  
without  
Christian  
Religion.

If you object against me, that in former times before Christes natiuitie, as vnder the law of Moyses for two thousand yeeres together, there were many Saints, who without Christian Religion serued God vp-rightly, as the Prophets & other holy people; and before them againe in the law of Nature, when neyther Iewish nor Christian Religion was yet heard of, for more thē two thousand yeeres: there wanted not dyuers that pleased God, & serued him truly, as Enoch, Noe, Iob, Abraham, Iacob, and others. I answer, that albeit these men, (especially the former, that liued vnder the Law of nature) had not so particuler & expresse knowledge of Christ, & of his misteries, as we haue now: for this was reserued to the time of grace, (as S. Paul in diuers places at large declareth,) that is, albeit they knewe not expressly, how and in what manner Christ should bee borne, whether of a Virgine or no; or in what parti-

Gal. 3. & 4  
Eph. 3.  
Colos. 1.

particuler sorte he should liue & die: what Sacraments he should leaue, *See 3. Aug. lib. 19.* what way of publishing his Gospell, *gust. lib. 19.* he should appoint, & the like, (where *cont. Faust. cap. 14.* of notwithstanding very many particulars were reuealed to the Iewes from time to time, and the neerer they drewe to the time of Christes apperaunce, the more plaine reuelation was made of these misteries:) yet I say, all and euery one of these All olde holy Saints, that lyued from Abraham vntill the comming of Christ, liued in had knowledge in generall of Chri- Christ, and stian Religion, and did belieue the were saued same; that is, they belieued expressly by him, that there should come a Sauour & Redemer of man-kind, to deliuer them from the bondage contracted by the sinne of Adam.

This was reuealed straight after theyr fall, to our first Parents and Progenitors in Paradise: to wit, that by the *Womans seede*, our redemption should be made. In respect whereof, it is sayd in the Reuelations, that Christ is the Lambe that hath beene *Apoc. 3.* slaine fro the beginning of y world.

And Saint Peter, in the first generall Counsell holden by the Apostles, affirmeth, that the olde auncient

Rom, 5,  
Ephes, 8,

\* Read 3.

Aug. l. 18, de  
ciuit. 1. 47.

et Epiſt. 49.

¶ 157. ¶

traſt, 45, in

Ioh. Cle. A-

lix lib. 6,

Srom. et

lerom in ca.

3. ad Gala.

The diffe-  
rence be-  
twene our  
beliefe and  
the old Fa-  
thers.

Eſay, 7,

Gene, 49,

ent Fathers before Chriſtes natiuitie,  
were ſaued by the grace of Chriſt, as  
we are now, which S Paul confir-  
meth in diuers places. And finallie,  
the matter is ſo cleere in this behalfe,  
that the whole \* ſchoole of Diuines  
accordeth, that Fayth and Religion  
of the auncient Fathers, before Chri-  
ſtes appearaunce : was the very ſame  
in ſubſtaunce that ours is now, ſa-  
uiug onely, that it was more gene-  
rall, obſcure, and confuſe then ours  
is, for that it was of things to come,  
as ours is now of things paſt & pre-  
ſent.

For example; they belieued that  
a Redeemer ſhould come : and we  
believe that hee is already come.  
They ſayd, *Virgo concipiet*, a vir-  
gine ſhall conceiue : and we ſay :  
*Virgo concepit*, a Virgine hath con-  
ceiued. They had ſacrifices and ce-  
remonies y prefigured his comming  
for the time enſuing : we haue ſacri-  
fice & ſacraments that repreſent hys  
being for the time preſent. They cal-  
led their Redeemer, *The expectation*  
*of Nations* : and we call him now,  
*The ſaluation of Nations*. And final-  
lie, there was no other difference be-  
twene the olde ſayth of good men  
from



from the beginning, and ours : but only in the circumstances of time, cleerenes, particularitie, and of the manner of protesting the same, by outward signes and ceremonies. For that in substance they believed the same Redeemer that we doe, and were saved by the same beliefe in his merits as we are. For which cause Eusebius \* well noteth, that as wee \* *Eusebius* are called now Christians, so they *handleth* were called then *Christi*. Psalm, 104. *this matter* that is, annointed in prefiguration *at large, lib.* of the true Christ in whom they be- *1. dem. E-* lieued, as the first and head of all o- *uan. cap. 5* ther annointed, and who was the cause and authour of their annoyn-  
ting.

By thys then it is most manifest, that not onely nowe to vs that are Christians, but at all other times from the beginning of the worlde, and to all other persons and people what-soeuer, that desired to haue theyr soules saved, it was necessa-  
rie to believe and loue C H R I S T, and to professe in hart hys Reli-  
gion. For which consideration, I thought it not amisse in thys place, after the former groundes layde that there is a G O D, and that man

The causes  
of thys  
Chapter.

was

was created and placed heere for his ſeruiſe : to demonſtrate and prooue alſo this other principle, that the on-ly ſeruiſe of this God, is by Chriſtian Religion. Wherein, albeit I doe not doubt, but that I ſhall ſeeme to many, to take vppon me a ſuperfluous labour, in prooning a veritie, which all men in Chriſtendome doe confeſſe : yet for the cauſes before alledged in y<sup>e</sup> ſecond chapter, which moued me in that place to proue, that there is a G O D ; that is to ſay, firſt for the comfort, ſtrength, and confirmation of ſuch, as either from the enemy may receiue temptations, or of themſelues may deſire to ſee a reaſon of their beleefe : and ſecondlie, for awaking, ſtyrring, or ſlinging of others, who either of malice, careleſnes, or ſenſualitie, are fallen a ſleepe, and haue loſt the feeling and ſence of their beleefe, (for manie ſuch want not in theſe our miſerable dayes,) it ſhall not be (perhaps) but to very good purpoſe, to lay together in thys place, with the greateſt breuity y<sup>e</sup> poſſibly may be, the moſt ſure groundes and inuincible euidences, which we haue for declaration & confirmation of this matter.

For

For albeit the Apoſtle Saint Paule *Heb, 11,*  
declareth the things which we be-  
leeue, be not ſuch in themſelues, as  
may be made apparant by reaſon of  
humane arguments: yet ſuch is the  
goodneſſe, and moſt ſweete procee-  
ding of our mercifull GOD to-  
wardes vs, as he will not leaue him-  
ſelfe without ſufficient teſtimonie,  
both inward and outwarde, as the  
ſame Apoſtle in another place doth *Aſſ, 14,*  
teſtifie. For that inwardly, he teſtifi-  
eth the truth of ſuch things as wee  
believe, by giuing vs light and vn-  
derſtanding, with internall ioy and  
conſolation in believing them. And  
outwardly hee giueth teſtimony to  
the ſame, with ſo many convenien-  
ces, probabilities, and *Arguments of*  
*credibilitie*, (as Diuines doe cal the) *of ſundry things*  
that albeit the very point of that *that we be-*  
*leeue.* which is believed, remaine ſtil with  
ſome obſcuritie: yet are there ſo  
many circumſtaunces of lykeli-  
hoodes, to induce a man to the be-  
leeſe thereof, as in all reaſon it may  
ſeeme againſt reaſon to deny or miſ-  
truſt them.

This ſhall eaſily appeare by the  
Treatiſe following of Chriſt and  
Chriſtianitie, and of the foundati-  
ons

ons of our Religion, which ſhall be confirmed by ſo many pregnant reaſons, and moſt manifeſt circumſtances of euident probility, as I doubt not, but the zealous Chriſtian ſhall take exceeding comfort therein, and eſteeme himſelfe happy, to haue a lot in that faith & Religion, where he ſhal ſee & feele ſo much reaſon, prooſe, & conueniencie to concurre & ſhew it ſelfe, for hys ſatisfaction.

And to thys effect, it ſhall bee of no meane moment, that I haue proued before, the certaintie, diuinitie, & infallible truth of y<sup>e</sup> Iewes ſcriptures, or olde Teſtament, which writings we haue receiued from that Nation that dooth (as it were) profeſſe enemie againſt vs, & the ſame being written ſo many ages before the name of *Chriſtianity* was known in the worlde: it cannot be but of ſingular authoritie, whatſoeuer ſhall be alledged out of thoſe recordes for our purpoſe. And therefore as before, in prouing our firſt principle, *That there is a G O D*, we vſed onelie the teſtimonie of ſuch witneſſes, as could not be partiall: ſo, much more in this confirmation of Chriſtian Religion, ſhall we ſtand onelie

The vn-  
doubted  
witneſſes.

lie, eyther vpon the confeſſion of to be alled-  
ſuch as are our enemies, or vpon the ged in thys  
records of others, who muſt needes Chapter.  
be indifferent in the cauſe, for that  
they lyued before eyther cauſe or  
controuerſie in Chriſtianitie was  
knowne or called in queſtion.

My whole purpoſe ſhall be then, The dryft  
to make manifeſt in thys Chapter, of thys  
that I E S V S C H R I S T, was the Chapter.  
Sauour and Redeemer of all man-  
kinde, fore-promiſed and expected  
from the beginning of the worlde;  
that he was the onely ſonne of God,  
and God himſelfe, and conſequent-  
lie, that what-ſoeuer he hath left vs  
in hys doctrine and Religion, is true  
and ſincere, and the onely way of  
ſaluation vpon earth.

For cleerer prooſe, & declaration  
whereof, I wil reduce what-ſoeuer I  
haue to ſay heerein, vnto three prin- The princi-  
cipall heads or branches, according pall heads.  
to the order of three diſtinct times  
wherein they ſel out; That is to ſay,  
in the firſt place ſhall be conſidered, 1.  
the things that paſſed before the na-  
tiuity or incarnation of Chriſt. In 2.  
the ſeconde, the thinges doone and  
verified from that time vnto his a-  
bode

3.

bode vpon earth. And in the thyrde place, such euents shall be considered, as ensued for confirmation of his Deitie, after his departure.

In declaration of which three generall poynts, I hope by the assistance of him whose cause we handle, that so many cleere demonstrations shall be dyscouered: as shall greatly confirme thy sayth (gentle Reader,) and remoue all occasions of temptation to infidelitie.

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*How Christ was fore-sold to  
Iew & Gentile.*

SECT. I.

---

The Iew &  
Gentile.

*Ephes, 1,  
1, Tim, 2,*

**F**irst then, for such things as passed before Christ appeared in the flesh, and doe make for prooue of our Christian Religion, it is to be noted, that they are of two sorts, or at least wise, they are to bee taken from two kindes of people, that is, partly frō the Iewes, & partly from the Gentiles. For seeing that Christ was appointed from the beginning, yea, before the world was created, (as Saint Paule affirmeth) to worke the redemption both of Iewe and Gentile,

Gentile, and to make them both one people in the service of hys Father : here-hence is it, that he was fore-told and prefigured to both these Nations, and diuers fore-warnings were left among them both, for stying them vp to expect hys comming, as by the considerations following shal most euidently appeare.

*Titus, 1,*

*1, Pet, 1,*

*Esai, 2, 11, 19*

*Ier, 2, 12. 16*

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*The first Consideration.*

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AND to begin with the Iewes, no man can deny, but that throughout the whole bodie and course of Scriptures, that is, from the very beginning to the last end of theyr olde Testament, they had promised vnto them a *Messias*, which is the very same that we cal *Christ*, that is to say, a person annointed & sent from God, to be a Sauour, a Redeemer, a Pacifier of Gods wrath, a Mediator between God and man, a Satisfier for the sinnes and offences of the whole worlde, a Restorer of our innocencie lost in Paradise, a Maister, an Instructor, a Law-giver, a Spirituall and eternall King, that should sitte, and rule and raigne in  
our

The *Messias* as promised.

our harts, to conquer the power and tyranny of ſatan, & enemy of mankinde, who ouer-came our firſt Parents Adam and Eue, and neuer ceaſeth to aſſaile vs.

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*The firſt couenant to Adam.*

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*Gene, 2,*

**T**HIS is euident by the firſt couenant of all, that euer G O D dyd make with man, when he ſayde to Adam our firſt Father in Paradiſe, *In what day ſoeuer thou ſhalt eate of the Tree that is forbidden, thou ſhalt die.*

*Gene, 2,*

Which couenaut beeing after broken, on the part of our ſayd Progenitor, he receiued his iudgement, but yet with a moſt benigne promiſe of redemption for the tyme to come: for thus God ſayd to y deuil or Serpent that had deceiued hym: *The ſeede of the Woman ſhall cruſhe thy head, and thou ſhalt lie in waite to hurt his heele.* That is, one ſhall proceede in time, of the ſeede of the Woman, who ſhall conquer Death and Sinne (that are thy weapons,) and ſhall not care for thy temptations, but ſhall treade them vnder his ſecte,



feete, and thys shall be Christ the  
Messias of the world.

Thus did not onely the \*eldest  
Iewes & Rabbines vnderstand this  
place, (what-soeuer the latter haue  
dreamed, that their Messias should  
be onely a temporall King,) but al-  
so the olde Chaldie Paraphrase, (na-  
med *Thargum Hierosolimitanum*)  
expouñdeth it plainly in these words,  
applied vnto the deuill that had de-  
ceiued Adam: *They haue a certaine  
and present remedy against thee (O  
deuill,) for that the time shall come,  
when they shall tread thee downe with  
theyr heeles, by the helpe of Messias,  
which shall be theyr King.*

*Rabbi Mo-  
ses Benma-  
mon in hunc  
locum.*

*Tharg. Hie-  
roso. in Gen.  
c. 3.*

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*To Abraham and Isaac,*

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THE same thing is confirmed by  
the very same promise seauen  
times repeated and established vnto  
Abraham, that liued very neere two  
thousand yeeres after Adam: and  
again to Isaac his sonne after him,  
*In semine tuo benedicentur omnes*  
*gentes terre* All Nations of the earth  
shall be blessed in thy seed. Which  
had beene indeede, but a very small  
I. bene-

*Gene, 12. 13.  
18, & 22.*

benediction to Abraham, or to the Jewes after him, (ſe neuer ſaw theyr Meſſias actually) if hee had beene onely to be a temporall king: And much leſſe bleſſing had it beene to the Gentiles & all other Nations, if this Meſſias of the Jewes, muſt have been a tēporal & worldly Monarch, to deſtroy & ſubdue them to the ſervitude of Iurie, as fondly the latter teachers of that Nation do contend.

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*Jacobs prophacie of Chriſt.*

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THIS yet maketh the Patriarch Jacob more plaine, who prophecy-  
ing at his death of the cōming of Chriſt, hath theſe words: *The ſcep-  
ter (or government) ſhall not be ta-  
ken from the houſe of Iuda, untill hee  
come that is to be ſent, and he ſhall be  
the expectation of Nations* Which  
latter words, the fore-named Chal-

*Gene. 49,*

*Tharg. Hie-  
roſo et On-  
kelos in hunc  
locum.*

die Paraphraſe, as alſo great Onke-  
los, (both of ſingular authoritie a-  
mong the Jewes,) do interpret thus:  
*Darec Chriſtus ſeu Meſſias Veniat,*

“ *Ecce.* Untill Chriſt or ſe Meſſias com,  
“ (which is the hope and expectation  
“ of all Nations, as wel Gentiles, as of

as that are Iewes,) the gouernment  
 ſhall not ceaſe in the houſe or Tribe  
 of Iuda. By which ſentence of ſcrip-  
 ture, and interpretation of the Iewes  
 themſelues, we come to learne, (be-  
 ſides the promiſe of the Meſſias,)  
 two conſequences in this matter, a-  
 gainſt ſuch Iewes of latter tymes. Firſt,  
 that if their Meſſias muſt be ſuch hope  
 and expectation as well of the Gen- The Meſſi-  
 tiles as of the Iewes : then can hee as muſt be a  
 not be a temporall King to deſtroy ſpirituall &  
 the Gentiles,) as ſuch latter Iewes wold not a tem-  
 haue it,) but a ſpyrituall King, to porall King.  
 raigne ouer them, and to bring in  
 ſubiectiō their ſpyrituall enemies  
 for theſe, (I mean the fleſh, the world  
 and the deuil,) as all true Chriſtians  
 doe beleue. Secondly, if the tempo-  
 ral kingdome of the houſe of Iuda,  
 (whereof Chriſt muſt come,) ſhall  
 ceaſe and be deſtroyed at the com-  
 ming of Meſſias, as the Scripture a-  
 uoucheth : how then can the Iewes  
 expect yet a temporall King for their  
 Meſſias, as moſt fondly they doe.

But to leaue this controuerſie with  
 the latter Rabbines; and to goe for-  
 warde in declaration of that which  
 we tooke in hand, that is, to ſhewe  
 how Chriſt was fore-tolde and promiſed

The tradition  
of the  
Jewes in  
Misdrach  
Thehilim.

See the ty-  
ples of these  
Psalmes  
heere speci-  
fied.

mitted to the Iewes. It is to be noted,  
that after the death of Iacob last  
mentioned, there is little recorded in  
scripture of the doings of his people,  
during the space of foure hundred  
yeres being y<sup>e</sup> time of their bondage  
in Egypt; but yet y<sup>e</sup> tradition of that  
Natiō teacheth, that as soone as they  
were deliuered out of Egypt, & were  
in the Desert towards the Land of  
Promise, the three sonnes of Chore,  
called Aser, Eleana, and Abiasaphe,  
(of whom mention is made in the  
sixt chapter of Exodus, & other pla-  
ces) made diuers songs & Psalmes in  
the praise & expectation of the Mes-  
sias to come, and that the holy men  
of that time, did solace themselves  
with singing the same: & that king  
Dauid afterward in the second part  
of his Psalmes, beginning from the  
fortie and one, vnto the eighty and  
seauen, gathered the most parte of  
these old songs together, as yet they  
are to be scene in his Psalter.

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*Moises prophacie of Christ.*

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**B** V T Moises, who liued with the  
people, and gouerned thē in the  
wilder-

wildernesse, had a cleere reuelation from G O D of thys Meſſias in these words, *I will raise vp a Prophet to Dent, 18,*  
*this people from amongst theyr bre-*  
*theren, euen as my selfe: and I will*  
*put my words in his mouth, & he shall*  
*ſpeake vnto them all things which I*  
*ſhall ordaine vnto him: and he that*  
*ſhal refuse to heare the wordes which*  
*he ſhal ſpeake vnto them in my name,*  
*I will be reuenged vppon that man.*  
 Which words, that they cannot be  
 vnderſtoode of any other Prophet  
 that euer lyued after Moises among  
 the Iewes, but onely of C H R I S T  
 it appeareth moſt manifelly and  
 plainly by the testimony of the ho-  
 lie Ghost, where he ſayth, *And there*  
*arose not any other Prophet in Iſraell Dent, 34.*  
*like vnto Moises. &c.*

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*Dauids prophecie of Chriſt.*

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A Fter Moises about four hundred  
 yeeres, enſued Dauid, who for  
 that he was a holy man, & the first  
 King of the house of Iuda, out of  
 whoſe lineage y Meſſias was to com:  
 the particulers of thys miſterie, were  
 more aboundantly and manifellie

revealed vnto him, then vnto any other. And firſt, for aſſuraunce that Chriſt ſhould be borne of his ſtock and lynage, theſe are the wordes of G O D vnto him : *I haue ſworne to Dauid my Seruaunt : I will prepare thy ſeed from eternity, and wil builde vp thy ſeate to al generations.* Which wordes, albeit the latter Iewes wil apply it to King Salomon, that was Dauids ſonne, (and in ſome ſence they may ſo be, for that King Salomon was a figure of Chriſt to come) yet properly theſe wordes, *And his kingdome ſhall ſtand for euer, and for all eternitie,* which are ſo often repeated in thys & other places of the Scripture, cannot be verified in Salomon, whoſe earthly kingdom was rent and torne in peeces ſtraight after hys death by Ieroboam, and not long after, as it were extinguished ; but they muſt needes be vnderſtood of an eternall King, which ſhould come of Dauids ſeede : as muſt alſo theſe other wordes of G O D in the Pſalmes : *Thou art my ſonne, this day haue I begotten thee, I will giue vnto thee the Gentiles for thine inheritance.*

Which was neuer fulfilled in Salomon, nor in any other temporall King

King in Iurie after him. And much leſſe, theſe words which follow : *He ſhall endure with the ſunne, and before the Moone, from generation to generation. There ſhall riſe & in his daies peace, Vntill the Moone be taken away : he ſhal raigne from ſea to ſea, Vnto the ends of the world : all kinges ſhall adore him, and all Nations ſhall ſerue him : for that hee ſhall deliuer the poore man that had no helper : he ſhall ſaue theyr ſoules, and deliuer them from & ſurie, & from iniquitie : all Trybes of the earth ſhall be bleſſed in him, and all Nations ſhall magnifie him.* Pſalm, 71,

These words of Chriſtes eternall kingdome, of hys enduring to the worlds end : of his vniuerſal raigne ouer Iewe and Gentile : of his adoration by all Nations : of his deliuerie of ſoules from bondage of iniquitie, and finally, of hys making bleſſed all trybes of the earth : cannot poſſibly be applied to any temporall King that euer was among the Iewes, or euer ſhall be vnto the worlds end, hut onely Chriſt.

*Jeremies prophecie of Christ.*

*Jerem, 23,  
and 33.*

**T**HIS promise made vnto Dauid, for Christ to come of hys seede, is repeated after his death, by many Prophets, and confirmed by GOD, as in Ieremie, where God vseth these words, *Behold, the dayes come on, and I wil raise vp to Dauid a iust seede, & he shal raigne a king, and shal be wise, and shal doe iudgement and iustice vpon earth. And in his dayes shal Iuda be sined, and Israhell shall dwell confidently, and this is the Name that men shall call him, OVR IVS T GOD* All thys was spoken of Dauids seede, about four hundred yeeres after Dauid was buried.

Which proueth manifestly, that the former promises and speeches, were not made to King Dauid for Salomon hys sonne, or for anie other temporal King of Dauids line: but for Christ, who was called so particularly. *The son & seede of Dauid*: for that Dauid was the first King of the Trybe of Iuda, and not onely was Christes Progenitor in the flesh



flesh, but also did beare hys tipe & figure in many other things.

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*Ezechiels prophesie of Christ.*

---

**F**OR which cause likewise in the Prophet Fzechiell (who liued about the same time y<sup>e</sup> Ieremie dyd,) the Messias is called by the name of Dauid himselfe : for thus GOD spake at that time vnto Ezechiel : *I wil saue my flocke, nor shall they be any longer left to the spoyle, &c. I will raise ouer them, ONE PASTOR, which shall feede them, my seruauant DAVID, he shall feede them, & he shall be their shepheard, & Prince, and I will be theyr God, & will make with them a couenaunt of peace. &c.* *Ezech, 34*  
 In which words, not onely we that are called Christians, but the latter Iewes also themselues, doe confesse Christ is called Dauid.  
 in theyr *Thalmud*, that their Messias *Thal tract.*  
 is called by the name of Dauid, for *Sanch. cap.*  
 that he shall discend of the seede of *halec.*  
 Dauid ; as by reason also it must of necessity be so, for that King Dauid beeing dead four hundred yeeres before these wordes were spoken, (as hath beene noted) could not nowe  
 I s come

come againe to feede Gods people,  
or gouerne them himſelfe.

---

*The prophecies of Eſay, tou-  
ching Chriſt.*

---

*Eſay. 2.*

*Micb. 4.*

**E**Say the Prophet, who lyued a-  
bout a hundred yceres before, Ie-  
remie and Ezechiel, had maruailous  
fore-knowledge of the Meſſias, and  
hys affayres, and deſcribeth him ve-  
ry particularly, beginning in thys  
manner. *In the latter daies the H I L*  
*of Gods houſe ſhall be prepared vppon*  
*the toppe of Mountaines, and al Nati-*  
*ons (or Gentiles,) ſhall flowe vnto*  
*him. And many people ſhall ſay, come*  
*and let vs aſcend vnto the H I L of the*  
*Lord, and he ſhall teach vs his waies,*  
*and we ſhall walke in his pathes: hee*  
*ſhall iudge Nations, &c.* Which ve-  
ry words are alſo repeated in Miche-  
as the Prophet, and are applied there  
(as alſo heere) vnto the Meſſias, and  
can haue no other meaning, by the  
iudgment of the Iewes & Hebrues  
themſelues. And Eſay dooth proſe-  
cute the ſame matter afterwarde, in  
diuers Chapters. As for example, in  
the fourth, talking of the ſame Meſ-  
ſias

has, which before he called the H I L  
of Gods house, he addeth these words. *Esay, 42.*  
*In that day shal the issue of the Lord,*  
*be in magnificence and glory, and the*  
*fruite of the earth, in sublimitie and*  
*exultation, to all such as shal be saued*  
*of Israell. In which words he calleth*  
*the Messias, both the issue of G O D,*  
*and the fruite of the earth, for that he*  
*should be both God and man. And*  
*in the ninth Chapter he calleth him*  
*by these termes, Admirable : Coun-*  
*seller : God : Strong : Father of the*  
*future world : and Prince of peace.* *Esay, 9.*

In the eleuenth Chapter, hee de-  
scribeth him most wonderfully, in  
these words : *There shal growe forth a*  
*branch of the stocke of Iesse, (which*  
*Iesse was Davids father,) and out of*  
*the roote of that branch, there shal*  
*mount up a flower, and the Spirit of*  
*the Lord shal rest upon him : the spi-*  
*rite of wisdom & of understanding,*  
*the spirit of counsell and fortitude, the*  
*spirit of knowledge & pietie : he shal*  
*not iudge according to the sight of*  
*(fleshlie) eyes, nor yet condemne ac-*  
*cording to the hearing of (fleshlie)*  
*eares : but hee shal iudge poore men*  
*in iustice, and shal dispute in equitie*  
*for the milde men of the earth. Hee*  
*shall* *Esay, 11,*  
*Psalme, 72,*  
*Eccle, 45,*

The won-  
derfull pro-  
perties of  
Christ.

ſhal ſtrike the earth with the rodde of his mouth, and with the ſpirit of his hye ſhal he ſley the wicked man. Juſtice ſhall be the girdle of his loynes: and ſayth ſhall bee the bande of his reynes. &c.

Hether to are the wordes of the Prophet: wherein truly nothing can be more plaine & euident, then that by the rod or branch of Ieſſe, is meant the Virgine Marie, who directly diſcended of the linage of Ieſſe, and by the flower aſcending fro that branche, muſt needes be vnderſtoode Chriſt, that was borne of her, and had all thoſe excellencies and priuiledges aboue oſter men, which Eſay in this place aſſigneth vnto him.

*Math, 1,  
Luke, 3,  
Acte 13,  
Rom, 15.*

Other prop-  
erties of  
Chriſt.

*Eſay, 25.*

*Eſay, 35.*

*Eſay, 42.*

Whole further graces yet, & ſpeciall diuine properties, the ſame Prophet expreſſeth more particularly in the Chapters following, where hee ſayth; Hee ſhal for euer ouerthrowe and deſtroy death: he ſhal open the eyes of the blynde, and the eares of the deaſe: hee ſhal not cry nor contend, nor ſhal he accept the perſon of anie man: but in truth ſhal he bring forth iudgement. He ſhal not be ſorrowfull nor turbulent. &c.

And finally, in the ſorty & nine Chapter,

Chapter, he alledgeth the wordes of God & Father vnto Christ, touching hys commission, in thys sort; *It is too-little that thou be to me a servant, to rayse vp the trybes of Iacob, and to conuert vnto mee the dregs of Iſrael. Behold, I haue appointed thee also for a light vnto the Gentiles, that thou be my ſaluation vnto the uttermoſt parts of the earth.*

*Eſay. 42,*

*Acts, 13, 47*

The com-  
miſſion of  
Chriſt.

---

*Daniels Prophecie of Chriſt.*

---

AND to conclude thys matter, without alledging more Prophecies for the ſame, (which in truth are infinite throughout the Bible,) Daniell that liued in the end of the captiuitie of Babilon, a lytle before Aggeus, Zazharias, and Malachias, (who were the laſt Prophets that euer flouriſhed among the Iewes, almoſt ſiue hundred yeeres before the natiuitie of Chriſt :) this Daniell (I ſay) reporteth of himſelfe, that being in Babilon, and hauing faſted, worne ſack-cloth, and prayed long vnto God, there came the Angell Gabriell vnto him at the time of the euening ſacrifice, & fore-tolde hym,

not

not onely of the deliuerance of the people of Iſrael from the captiuitie of Babilon out of hand, for that the ſeauentie yeeres of their puniſhment fore told by Ieremie, were nowe expired, but alſo he tolde him further, that the time of the vniuerſall deliuerance of man-kinde, from the bondage and captiuitie of ſin : was now ſhortned, and that after ſeuentie Hebdomades, (which as ſhal be ſhewed after, make vp iuſt the time that paſſed from the rebuilding of the Temple of Ieruſalem after theyr deliuerance from Babilon, vnto the birth of Chriſt;) there ſhoulde be borne the Sauour of the world, and be put to death for the redemption of man-kind.

*Dan, 9,*

The Angels wordes are theſe : *I am come to ſhew thee, O Daniell, for that thou art a man of good deſires. And therefore doe thou marke my ſpeech, and vnderſtande this Viſion. The ſeauentie Hebdomades are ſhortned vpon thy people, & vpon thy holy Cittie : to the end preuaſcation may be conſumed, and ſin receiue an ende, ſo the ende iniquitie may be blotted out, and eternall iuſtice brought in her place : and to the end Viſions and prophe-*

prophecies may be fulfilled, and the SAINT OF SAINTS annoynted. Know thou therefore and marke, that from the end of the speech, for rebuilding of Ierusalem, vnto Christ the CAPTaine, there shall be hebdomades seauen, and hebdomades sixtie two, and after sixty two hebdomades, Christ shall be put to death, and the people which shall denie him, shall not be his people.

I might passe on further to other Prophets, and make no ende, if I would alledge what might be sayde in this behalfe; for that the whole Scripture runneth all to thys one poynt: to fore-tell and manifest Christ, by signes, figures, parables and prophecies: and for this cause was it principally written. But that which is already spoken, shall bee sufficient for our first consideration, whereby is seene, that among the Iewes from age to age, Christ was prophecied and fore-told, together with the eternitie of his kingdome, that should be spirituall.

The Butt of  
all Scrip-  
ture.

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*The ſecond Conſideration.*

---

That Chriſt  
ſhould be  
both God  
and man.

The cu-  
ſtome of  
Heretiques.

**N**Owe followeth there a ſeconde  
conſideration of the qualitie of  
Chriſtes perſon, of no leſſe impor-  
tance then the former, and wherein  
the latter Iewes doe more dyſcent  
from vs: & that is, of the God-head  
of the Meſſias promiſed. I ſay the  
latter Iewes or Rabbines, are diffi-  
rent herein frō vs, as alſo they are in  
many other points & articles, wher-  
in theyr aunceſtors (that were no  
Chriſtians) did fully agree. Euen as  
all Heretiques are wont to doe, that  
firſt break in one poynt, and then in  
another, from the true Catholique  
fayth of Chriſt, to followe mens  
traditions; and ſo doe run on from  
one to one, making themſelues in al  
things as diſlike as they can, for ha-  
tred of that vnitie, whereunto theyr  
pride will not ſuffer them to returne.  
So is it in the generation of this re-  
probate people, who firſt agreed  
with vs in all, or moſt poynts, tou-  
ching Chriſt to come; and denied  
onely the fulfilling or applycation  
thereof in Ieſus our Sauour, but af-  
terward,



terward, their vngracious of spring, being notable to stand in that issue against vs, deuised a newe plea, and betooke themselves to a far higher degree of impietie, affirming that we attribute many things vnto Iesus, that were not fore-tolde of the Messias to come; & among other, that he should be G o d, and the sonne of God, and the second person in Trinitie. &c.

But heerein (no doubt) these obstinate and gracelesse men, do shew themselves both ignoraunt of theyr own scriptures, & disagreeing from the writings of theyr owne fore fathers. For as for scriptures, it is euident by all, or most of the Prophets alledged before, that Christ (or the Messias) must be G o d, & the son of God, indued with mans nature, that is, both God and man. So in Genesis, where he is called *the seede of the Woman*, it is apparant that he shal be man; and in the same place, when he is promised *to crush the deuill and to breake his head*: who can doe thys but onely God? Likewise, when he is called *Germen Iehoue*, the seede of our Lorde God, hys God-head is signified, as is his man-head, also,

That Christ  
must bee  
both God  
and man.

Gene, 3.

The first  
proofe.

Esay, 4.

*Esay, 9,*  
*Psalms, 71,*

*Psal, 109,*  
*Esay, 53,*  
*Psal 96,*  
*Hebru, 1,*  
*Psal, 110,*

*Math, 2,*  
*Luke, 20.*  
\* *Iehoua in*  
*Hebrue.*  
*Psalms, 110.*

*Rab. Iona. lib. collect. et*  
*Misdr. Te-*  
*hillim. in*  
*Psal. 2. & 7.*

also, when in the same place hee is named *the fruite of the earth*. Who can interpret these speeches; That, *his kingdom shalbe everlasting*. That, *he shall endure vntil the Moone be taken away, and after*. That, God begate him before *Lucifer was created*. That, *no man can tell or recount his generation*. That, *all Nations and Angels must adore him*. That, *hee must sitte at the right hand of God*. And many other such speeches pronounced directly and expressely of the Messias, who (I say) can vnderstand or interpret them, but of God, seeing that in man they cannot be verified? And as for the last of these testimonies, cōcerning Christes sitting at his Fathers right hand: three of our Euangelists doe report, that Iesus did blanke diuers of the learnedest Pharisies, with alledging onelie these words of Dauid, *The \* Lorde said to my Lord, sit at my right hand, vntill I put thine enemies as thy foot-stoole*. For (saide Iesus) if Christ be Dauids sonne, how did Dauid call him hys Lord? signifying heereby, that albeit the Messias was to be Dauids sonne, according to his man-head: yet was he to be Dauids Lord  
accor-

according to his God-head. And so doe both Rabbi Jonathan, and the publique Commentaries of the Hebrues, interpret thys place.

Micheas is plaine, *And thou Beth-leem, out of thee shall proceede a Ruler in Israell, and his going forth is from the beginning, & from the dayes of eternitie.* Thys cannot be vnderstood of any mortall man, that euer was or shall be. But yet Esay goeth further, when he saith: *A little child is borne vnto vs, & a young sonne is giuen vnto vs, and his principality is vpon his owne shoulder, and his name shall be GOD, the Father of the future world (\* or of eternitie: ) the Prince of peace. &c.*

The second prooffe.

Mich, 5,

Esay, 9,

So it is in the Hebrue,

In which words we see that Christ is called GOD. But if the Iewe doe cauill heere, and say, that *El* or *Elohim* the Hebrue words, which wee interpret God in thys place, may sometime be applyed to a creature, as in Exodus, once *El* signifieth an Angel, and *Elohim* at other tymes is applyed to Iudges: then mark thys discourse of Dauid touching & Messias, to whom he sayth: *Thou art beautifull in forme aboue the children of men: grace is spred in thy lyps, and there-*

An obiection answered.

Exod, 10,

Psalme, 45,

therefore hath God blessed thee for euer. *Ec.* Thy seate O God is for euer and euer: the rod (of Scepter) of thy kingdome, is the rod of direction, thou hast loued iustice, and hated iniquity, therefore God, thy God hath annointed thee with oyle of ioy above thy partners. Heere the Messias is called God twice by the same worde *Elohim*, as God his Father is: and therefore as *ſ* word signifieth twise God in the one, so must it also in the other.

The thyrd  
prooue.

Christ is  
called Ie-  
houa.

\* See Esay  
cap 18, ver.  
7, and cap.  
28. ver. 5.

But to remoue all ground of this refuge touching *El* or *Elohim*, that are names of G O D, which may be communicated sometimes, and vpon some occasions to creatures: most apparant it is, that the name *IEHOVA*, which is called *Tetragramaton*, & which is so peculier to G O D alone, as neuer it may be communicated to any other, thys name (I say) which is of such reuerence among the Iewes, as they dare not pronounce it, but in place thereof doe reade *Adonai*, that signifieth *Lord*, is euery where almost in scripture, attributed to Christ, \* namely where the Latine Interpreter hath translated *Lord*: as for example, in

two diuers places of Ieremie, after the long description of the Messias, which before I haue recited, he concludeth thus ; *Hoc est nomen quod*

*Ierem, 23.*

*Vocabunt eum, Iehoua iustus noster :*

*Ierem, 33.*

this is the name which they shal call him, O V R I V S T I E H O V A, or as the Hebrue hath word for word,

*Iehoua our iustice.* And so doe the

auncient Hebrue expositors confesse

vpon thys place of Ieremy, namely,

Rabbi Abba, who asketh the que-

stion what Messias shall be called ?

and then he answereth out of thys

last place, *He shall be called the eter-*

*nal Iehoua.* The like doth Misdrafeh

gather vpon the first verse of the 20.

Psalme. And Rabbi Moses Hadar-

san, expounding a place of the Pro-

phet Sophony, Chapter 3. verse 9.

concludeth thus : *In this place Iehoua*

*signifieth nothing els but the Mes-*

*ias.*

*Rab. Abba*

*coment in*

*Thren. 6. 16.*

*Misd. Theh.*

*in Psalm, 20*

*Ver. 1.*

*Rab. Moses*

*Hadars in*

*Gene. ca. 48*

Whereby appeareth, that as well in scripture, as also in the opinion of old Hebrue expositors, the Messias was to be true God and man. And I might alledge many other testimonies of auncient Rabbines, if it were not too long : especially, if I would enter among the kind of expositors,

Two sorts  
of Hebrue  
expositors,  
Cabalists &  
Thalmu-  
dists.

positors, whom they call Cabalists, (who are more auncient, and lesse brutish then are the other sort, which are termed Thalmudists,) I should finde many cleere and manifest declarations against the Iewes doctrine and error of latter tymes. And among other, (for example onelie of Cabalisticall expositions) I refer the Reader to the discourse of Rabbi Hacadosch (which in Hebrue signifieth the holy Rabbine, & liued not long after Christ) vppon the wordes of Ieremie before recited: in which, for that he findeth the Messias to be called *lehousa*, which word in the Hebrue is compounded of the three Letters, *Iod*; *Vau*, and *He* twyse repeated: thys Doctor maketh thys discourse by arte Cabalist, in thys manner.

*Ierem, 23,*

“ Euen as (saith hee) the Letter *He*  
“ in *lehousa*, is compounded of two o-  
“ ther Letters, named *Daleth* & *Vau*,

*Rab. Haca-  
dosch in E-  
say. cap. 9.*

(as appeareth by their forme) so shal  
the Messias, (that is signified by this  
word *lehousa*.) bee made of two na-  
“ tures, the one diuine, and the other  
humane. And as in *lehousa*, there is  
twise *He*, and consequently two *Daleths*, & two *Vaus* contained there-

A Cabali-  
sticall dis-  
course.

in : so are there two byrthes , filiati-  
 ons, or child-hoods in Messias, the  
 one , whereby he shall be the sonne  
 of G o d, and the other whereby he  
 shall be the sonne of a Virgin, which  
 Esay calleth the *Propheteffe*. And as  
 in *Iehoua*, the Letter *He* is twise put,  
 and yet both *Hes* doe make in effect  
 but one Letter : so in Messias there  
 shall be two distinct natures, and yet  
 shall they make but one Christ.

Thus playeth this Cabalist vpon  
 the Letters of *Iehoua*, (according to  
 the manner of theyr diuinitie,) and  
 draweth great misteries (as yee see)  
 from Letters ends. In which kinde  
 of reasoning, albeit we put no ground  
 of strength at all : yet is it sufficient  
 to shew, that among y<sup>e</sup> elder Iewes,  
 it was knowne and confessed doc-  
 trine , that Christ shoulde be both  
 God and man, & haue two natures  
 conioyned distinctly in one person,  
 which is the same that we Christi-  
 ans doe affirme.

Nay, I will adde further, (& thys  
 is greatly to be obserued,) that the  
 selfe same auncient Iewes, (as some  
 also of the latter) doe hold, & prone  
 by Scripture, that Christ shall be, (for  
 alwaies they speake of the Messias to  
 come)

The fourth  
 prooue:

Christ cal-  
 led the Son  
 of G o d.

- come) the very sonne of G O D, *Et Verbum Des incarnatum*, & the word of God incarnate, or made fleshie, And for the first, that shall bee the sonne of God, they proue it out of diuers places alledged by me before as for example, out of Genesis, where the Latine text hath: *The scepter of Iuda shall not be taken away, vntill he come that is to be sent.* The Hebrue hath, *vntill Silo come*, which *Silo*, *Rab. David Kimhi in li. radicum.* Rabbi Kimhi proueth by a long discourse, to signifie so much as *Filius eius*, his sonne, that is, the sonne of G O D. The same they proue by the place of Esay, where the Messias is called *Germen Iehoua*, the seede or sonne of Iehoua. Which the Chaldie Paraphrase termeth, *the Messias of Iehoua*. They proue the same also out of diuers Psalmes, where Christ is called plainly the sonne of G O D, as where it is sayd: *He shall say vnto me, thou art my Father. &c. I will put him, mine eldest sonne, more higher then al the Kings of the earth, &c. Iehoua said vnto me, thou art my son, this day haue I begotten thee, &c. Kisse the \* son y Kings & Iudges of the earth, and happy are all they they place theyr hope in him.* Which last words
- Gene, 49.*
- Esay, 4.*
- Tharg. in hunc locum.*
- Psalms, 49.*
- Psalms, 2.*  
\* Thys is according



words can no way be vnderſtood of to the He-  
the ſonne of any man, for that it is brue text.  
written, *Cursed is the man that putteth his truſt in man.* Wherefore  
Rabbi Ionathan, Rabbi Selemoth,  
Aben Ezar, and others, do conclude  
by theſe and other places which they  
alledge, that the Meſſias muſt be the  
very Sonne of G o d.

And for the ſecond poynt, they  
goe yet further, affirming this ſonne  
to be *Verbum Patris*, the worde of  
God the Father. Which the foreſaid  
Ionathan in his Chaldy Paraphraſe,  
doth expreſſe in many translations:  
as for example; where Eſay ſaith, *Iſ-*  
*raell ſhall be ſaued in Iehoua with e-*  
*ternall ſaluation,* (which Iehoua ſig-  
nifieth Chriſt, as al men do cōfeſſe)  
Ionathan \* turneth it thus: *Iſraell*  
*ſhall be ſaued by Gods word.* So a-  
gaine, where God ſayth by Hoſea, *I*  
*will ſaue the houſe of Iuda by Iehoua*  
*theyr God:* (which is by Chriſt.) Io-  
nathan tranſlateth it thus: *I will*  
*ſaue Iuda by the word of theyr God.*  
In lyke manner where Dauid wry-  
teth, *Iehoua ſayd to my Lord, ſitte at*  
*my right hand,* &c. Ionathan ex-  
preſſeth it thus: *Iehoua ſayde vnto*  
*his worde, ſitte at my right hand.* So

The fiſt  
proofe.

\* In the  
Chaldie  
Paraphraſe  
Hoſea, 1,

Pſalme, 110

*Rab. Iſaack.* Rabbi Iſaack Arama, writing vpon  
*com. in cap.* Genesis, expoundeth this verſe of the  
*47. Gene.* Pſalme: *he ſent his word and healed*  
*Pſalm, 106.* *them,* &c. to be meant of Meſſias,  
*Verſe 20.* that ſhal be Gods word. And Rabbi  
*Rab. Simeon* Simeon the chiefe of all the Caba-  
*Ben-Lahai.* liſtes, vpon theſe words of *Iob, I ſhall*  
*com. in cap.* ſee *G O D in my fleſhe*: gathereth,  
*10. Gene.* that the word of God ſhal take fleſhly  
*Iob, 19.* in a womans wombe. So that this  
 doctrine was nothing ſtrange a-  
 mong the auncient Rabbines.

For further confirmation where-  
 of, (ſeeing the matter is of ſo great  
 importance) conſider what is recor-  
*Rab. Simeon* ded in a Treatiſe called *Zohar*, of high  
*in Zohar.* authoritie among the Iewes, where  
 Rabbi Simeon that was laſt before  
 alledged, citeth a place out of olde  
 Rabbi Ibda, vpon theſe wordes in  
*Deut, 6,* Deutronomic, *Iehoua our Lorde is*  
*one Iehoua.* which words the ſayde

The bleſſed auncient Rabbi Ibda interpreterh in  
 Trinitie, thys manner: by the firſt *Iehoua* in-  
 prooued by thys ſentence, (being the incōmuni-  
 an auncient ble name of God,) is ſignified, ſayth  
 Rabbine. he, *G O D* the Father, Prince of all

things. By the next wordes *our Lorde*,  
 is ſignified *G O D* the ſonne, that is  
 fountaine of all Sciences. And by  
 the ſecond *Iehoua*, in the ſame ſen-  
 tence,

tence, is signified G O D the holie  
 Ghost, proceeding of them both. To  
 all which there is added the worde  
 (*One*) to signify that these three are  
 inuincible. But this secrete shall not  
 be reuealed vntill the comming of  
 Messias. Hetherto are the wordes of  
 Rabbi Ibda, reported in Zoar by  
 Rabbi Ibda, where also the sayde  
 Rabbi Simeon interpreteth these  
 words of Esay, *Holy, Holy, Holy, Lord*  
*God of Sabaoth*, in this manner. Esay  
 by repeating three times holy, sayth  
 he, doth as much, as if he had sayd,  
 Holy Father, holy Son, & holy Spi-  
 rite: which three Holies, doe make  
 but one only Lord God of Sabaoth.

Finally, I will conclude thys con-  
 trouersie betweene the latter Iewes  
 and vs, with the authoritie of lear-  
 ned Philo, who lyued in the verie  
 same time with Christ, and was sent  
 Embassadour twise to Rome, in the  
 behalfe of his Nation in Alexandria;  
 that is, first in the 15. yeere of Tybe-  
 rius the Emperour, which was three  
 yeeres before Christes passion, and  
 the very same yeere wherein he was  
 baptised by S. Iohn: and the second  
 time about eyght yeeres after, to wit,  
 in the first yeere of the raigne of Ca-

The sum  
 prooffe.

*Phil. li. 2. le-  
 gas Ruff. lib.  
 1. hist. 1. 6,  
 Euseb. in  
 Chron.*

Igula. Thys man, that was the learnedest that euer wrote among the Jewes, (after y<sup>e</sup> writers of holy scriptures ceased) made a speciall Booke of the banishment of hys Countrymen, where hee hath thys discourse ensuing.

*Philo lib. de  
exulibus.*

What tyme may be appointed, (saith he) for the returne home of vs banished Jewes, it is hard to determine. For by tradition we haue, that we must expect the death of an high Priest. But of those some die quicklie, and some live longer. But I am of opinion, that this high Priest shall be the very word of G O D, which shall be voyde of all sinne, both voluntarie and inuoluntarie: whose Father shall be G O D, & this word shall be that Fathers wisdom, by which all things in thys world were created. His head shall be annointed with oyle, and hys kingdome shall flourish, and shyne for euer.

Thys wrote Phyllo at that tyme, when he liule imagined, y<sup>e</sup> the same high Priest, whom he so much expected, and the same word of God, whose kingdome he describeth, was now already come into the worlde. And this shall suffice for our second  
confi-

conſideration, what manner of Meſſias the Iewes did expect.

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*The third Conſideration.*

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NOW in the third place commeth Whether to be conſidered, what authoritie and power the Meſſias ſhoulde haue at his appearance vpon earth, and whether he ſhould change and abrogate the Law of Moſes, or no? Wherein there is no leſſe controuerſie between vs and the latter Iewes, then in the former point of his diuinitie. For we hold with Saint Paul, that the Lawe of Moſes was giuen vnto the Iewes but for a time, to entertayne the people withall, and by the outward ſignes and ceremonies which it had, (whereof y<sup>e</sup> moſt part, of all, prefigured Chriſt to come:) to be their Schoole-maſter and leader to the tyme of ſayth, wherein it ſhould be abrogated, & a far more perfect law ſette downe by Chriſt in place thereof.

*Gal. 3. et 4.*

*Hebru. 7.*

*1, Cor. 10.*

This wee proue firſt, for that the Lawe of Moſes was an imperfect Law, bringing nothing to perfection, as S. Paule well noteth? it was

*Hebru. 7.*

*Act, 15.*

as S. Peter ſaith, a burdeſome law, which the Iewes theſelues were not able to beare, for the multitude of ceremonies therein containd. It was a carnall and ſeruite Law, conſiſting moſt in the externall. It was a Law of terror and feare, more then of loue and liberty of the ſpirite. It was a Lawe (as I ſayd before,) of ſignes & figures for things to come. & conſequently to ceaſe, whē thoſe things which it prefigured ſhoulde come to be preſent. It was a Lawe, peculier and proper to the Iewes onely, without reſpect of all the reſt of the world: and the exerciſe thereof, was allowed onely in the Countrey of Iurie; and that which is more, it was not permitted but in one place onely of that Countrey, that is, in Ieruſalem, whether euery man was bound to repayre three times a yere, to wit, at the Paſqua, at the Pentecoſte, & at the feaſt of Tabernacles: & in that place alone to make theyr ſacrifices, and in no other Countrey or place beſides.

Good rea-  
ſons.

Now then reaſoneth the learned Diuine, if thys Lawe of Moſes were for the Iewes, and Iurie onely, howe could it ſerue for y<sup>e</sup> tyme of the Meſſias,

lias, who was to be King as well of *Psal, 2. 21.*  
the Gentiles as of the Jewes : and to *Esay, 2. 11*  
rule all people in the worlde, that  
shoulde believe in hym vnder one  
Law. If the exercise of this law were  
allowable onely, and lawfull in Ie-  
rusalem : how could it possible be  
fulfilled by Christians, that are dys-  
persed ouer all the world ? as for ex-  
ample, howe could they repayre to  
Ierusalem thrise euery yeere ? howe  
should euery woman that shoulde  
dwell in England or India, repayre *Leuit, 12,*  
to Ierusalem for her purification af- *Exod, 13,*  
ter euery chyld-byrth, as by the law *Num, 8,*  
of Moses she was commaunded ?

Most euident is it then, which we  
sayd before, that thys Law was gy-  
uen but to endure for a time. And  
to vse S. Paules owne words, it was  
but *Introductio melioris spei*, an *Hebr. 7,*  
introduction to a better hope. It was  
but an entertainment to that peo-  
ple (which by theyr beeing among  
the Egyprians, were prone to Idola-  
trie) vntill Christ should come and  
ordaine a perfect Lawe. That is, a The newe  
Law of spirit & internall affection : Lawe of  
a Law of loue and libertie : a Lawe Christ, and  
that should be common to al men : the perfecti-  
serue for al Countries, times, places ; ons thereof

and perſons: a Law that ſhould be written in the bowels of our harts: a Law that ſhould be tollerable, eaſie, ſweet, plaine, light, breefe, and flexible, as wel to the poore as to the rich, a Lawe (to conclude) y<sup>e</sup> ſhould conſiſt in charitie.

*Deut. 18,*

Thus ſignified Moſes, when hee ſayde to his people, after he had deliuered the former Law vnto them: *The Lord ſhall raiſe vnto you a Prophet of your owne Nation, and from among your owne brethren, as my ſelfe: him ſhall you heare.* As though he had ſayd, you ſhall heare me vntill he come, that muſt be a Law-giuer as my ſelfe, and yet of a more perfect Law: and therefore more to be heard and obeyed. And then he addeth, *whoſoever ſhal reſuſe to heare the words of this Prophet, I my ſelfe will reuenge it ſayth the Lord God.*

*Deut 34,*

Which words cannot be verified in any other Prophet after Moſes vntill Chriſt: for that of thoſe Prophets the Scripture ſayth, *There aroſe no Prophet like vnto Moſes in Iſraell.*

Which is to be vnderſtood, that they had no authoritie to bee Law-makers, as Moſes had, but were all bound to the obſeruation of y<sup>e</sup> Law  
only



onely which Moſes left, vntil Chriſt came, whom Moſes heere calleth *A Prophet as himſelfe*: that is, a Law-maker, and exhorteth all men to heare and obey hym.

Thys yet is made more plaine by the Prophecie of Eſay, who ſayth: *Out of Sion ſhall come a Law, and the word of God out of Ieruſalem,* which cannot be vnderſtood of Moſes law, that had been publiſhed eight hundred yeeres before thys was ſpoken, and that from the Mount Sinai, & not from Sion. But Chriſtes Lawe began from Sion and Ieruſalem, & from thence was ſpredde into al the world. Which the ſame Eſay foreſaw, when talking of the comming of the Meſſias, he ſayth: *In that day there ſhall be an Altar to God, in the miſt of the Land of Egypt. And the title of the Lord at the end thereof. And God ſhall be known to the Egyptians at that day, and they ſhal honour him with ſacrifices and oblations.*

*Eſay, 2.*

A new law,  
prophecied

*Eſay, 19.*

Which words could not be veriſied in the old Law of Moſes, for that by that Lawe, the Egyptians coulde haue neyther Altar nor Sacrifice, but at Chriſtes comming it was fulfilled when y Egyptians were made Chri-

ſtians, & enioyed both the Altars & Sacrifices that Chriſtians doe uſe.

*Mal.* 1,

The repro-  
bation of  
the old law  
with a pro-  
miſe of a  
newe.

The ſame thing was fore-told by God in Malachie, where he ſayth to the Iewes and of the Iewiſh Sacrifices. *I haue no pleaſure in you, neither wil I receiue oblations at your hands. For that from the ſpring of the ſunne, vnto the going down thereof, my name is great among the Gentiles, and they doe ſacrifice vnto me euery where, and doe offer vnto my name a pure oblation, ſaith the Lord God of Hoſtes.* In which words wee ſee firſt, a reprobation of the Iewiſh ſacrifice, & conſequently of the law of Moſes, which dependeth principally of that Sacrifice. Secondly, we ſee, that among the Gentiles, there ſhould be a pure maner of ſacrifice, more gratefull vnto God then the other was, & ſuch, as myght be performed in euery place of the world, and not to be tyed to one place onlie, as the Moſaicaall Law, and ſacrifice was. And finally, I will conclude this whole matter, with the expreſſe words of God himſelfe, concerning the ceremonies and precepts of the old Law; *Deſiſtis precepta non bona, & iudicia in quibus non uiuent.*

*Ezech.* 20,

I gaue vnto them precepts that were not good, and iudgements wherein they shall not lyue. That is, they were not good to continue perpetually, nor shall they lyue in them for euer, but vntill the tyme by mee appointed: of which time he determineth more particularly by Ieremie the Prophet in these words, *Behold, the daies shal come, and I will make a newe Couenaunt or Testament with the house of Israell and Iuda: not according to that Couenaunt which I made with your Fathers, when I brought them forth of the Land of Egypt.* Where you see, that at the coming of Christ into thys world, (for of him and hys birth, he talketh at large in thys chapter) there shall bee a newe Testament, contayning a different Law from that of the olde Testament, which was giuen to the Jewes at their going forth of Egypt.

Thus much then hetherto hath been shewed, that Christ in all ages was fore-told & promised: that he should be God, and that his authoritie should be to change the Lawe of Moyses, that was giuen but for a tyme, and to establish a newe Lawe and Couenaunt, and a newe Testa-

*Ierem, 3*

A newe Testament promised.

The sum of that which hath been sayd.

ment

ment of his owne, that ſhoulde endure and continue for euer.

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*The fourth Conſideration.*

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All particulars foretold of Chriſt.

AND albeit theſe things be verie wonderfull, and ſufficient to eſtabliſh any mans beleefe in the worlde, when he ſhall ſee them fulfilled, (which ſhal be the argument of my ſecond Section,) yet reſteth not the Scripture heere, but paſſeth further, and fore-telleth euery particular acte, accident and circumſtaunce, that ſhall fall out of importance about the Meſſias at his coming, incarnation, birth, life death, and reſurrection. As for example, at what particular time and ſeaſon he ſhould appeare. *Gene. 49. Verſe, 10.* That hee ſhould bee borne of a Virgine. *Eſay. 7. Ver. 14.* That the place of his birth ſhould be the Towne of Bethleem. *Miche. 5. Verſe, 1.* That at hys birth all the Infants round about Bethleem ſhould be ſlaine for his ſake. *Ierem 31. Verſe, 15.* That the Kings of the Eaſt ſhould come and adore him, & offer Gold and other gyfts vnto him. *Pſal. 71. Ve. 10.* That he

*Math. 1,*

*Luke, 2,*

*Math, 2,*

*Math, 2,*

he should be presented by hys Mother in the Temple of Ierusalem. *Luke, 2,*  
*Mala. 3, Ver. 1.* That he should flee into Egypt, & be recalled thence againe. *Ose. 11, Ver. 2, Esay. 19, Verse, 1.*  
 That Iohn Baptist shold goe before hym, & cry in the Desert. *Esay, 40. Ver. 3, Mala, 3. Ver. 1.*

After this, that he should begyn his owne preaching with al humilitie, quietnesse, and clemency of spirite. *Esay, 42, Verse, 2.* That he shold doe strange miracles, and heale all diseases. *Esay, 29, Verse, 8, and 35. Mat, 4. et 8. Ver. 5 and 61. Ver. 1.* That hee should die for the sinnes of all the worlde. *Esay, 53, Dan, 9.* That he should be betrayed by his owne Disciple. *Psal. Math, 27, 40, Ver, 10. And 54, Ver. 14, and 108, Verse, 7.* That he should be sold for thirty peeces of siluer. *Zach, 11, Ver. 12.* That with those thirty peeces, there should be bought afterward a Field of pot-sheardes. *Ierem 30.* That he should ride into Ierusalem vpon an Asse before hys passion, *Zach, 9, Verse, 9.* That the Iewes shold beate and buffet his face, and defile the same with spetung vpon him. *Esay, 50. Verse, 6.* That they should whip, rent and teare his body before they put

- put him to death *Esay, 53, Ver. 2 Psal. 37, Verse, 18.* That they should put him to death among thieves, & malefactors. *Esay, 53, Ver. 12.* That they should giue him vinegar to drinke, deuide his appattel, and cast lots for hys vpper garment. *Psal, 68, Ver, 22, and 21, Verse, 19.* That hee shoulde rise againe from death the third day. *Psalms, 15, Verse, 19, Ose, 6, Ver. 3.* That he should ascend to heauen, and sit at the right hand of God his Father, for euer. *Psal, 67, Verse, 19, & 10 9. Verse, 1.*

All these particularities, and a number more, were reuealed in scripture touching the Messias, some four thousand yeres, some two thousand, and some one thousand, & the last of all, aboue foure hundred yeeres before Christ was borne. Which if we lay together, and doe consider withall, how exactly they were fulfilled afterwarde, in the person of Christ, as in the next Section shall be declared: if we adde also to this, that we haue receiued these Prophecies and predictions from a Nation that most of all other doth hate vs, and that the same are to be scene & read in theyr Bibles, euen wordes for word

word as they are in ours; if you hold in memorie alſo, what inuincible prooſes are alledged before in the ſecond chapter, for the infallible truth and certainty of thoſe Hebrue ſcriptures: you ſhall find, that hardly any thing can be imagined for manifeſtation of a truth before it com to paſſe, which God hath not obſerued in fore-ſhewing the Meſſias.

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*The fiſt Conſideration.*

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AND all theſe conſiderations are touching the Iewes. There remaineth ſome-what to be ſayde of the Gentiles; who albeit they were to receiue their principal knowledge in thys affayre from the Iewiſh Nation, to whom the Meſſias was firſt and principally promiſed, and from whom the Gentiles had to expect, both theyr Sauour and hys Apoſtles, as alſo the Scriptures for teſtimonie and witneſſe of them both, and finally, al theyr certaine knowledge and ſounde vnderſtanding in the miſteries of Chriſt: yet had they alſo among themſelues, ſome kinde of notice and fore warning in thys matter,

Maniſteſta-  
tion of  
Chriſt to  
the Gen-  
tiles.

matter, which beeing ioyned with that which I haue ſette down before of the Iewes, and examined at the light of Gods diuine Prophecies before alledged, it wil make very much for confirmation of our Chriſtian veritie. And therefore thys laſt conſideration, ſhal be of the foreknowledge of Gentiles in this behalfe.

\* Chap, 2,

Three particular waies  
wherby the  
Gentiles  
might heare  
of Chriſt.

The firſt  
way.

For better vnderſtanding wherof, it is to be noted,  $\bar{y}$  beſides all knowledge of  $\bar{y}$  Meſſias, that diuers Gentiles might haue by the Hebrue ſcriptures, which (as \* I haue ſhewed before) were in the Greeke language, diuers ages before Chriſt was borne, or by the inſtruction or conuerſation of the Iewes, with whom many Pagans dyd lyue familiarlie: there remained three waies peculier to the Gentiles, wherby they receiued ſome vnderſtanding and fore-warning of this great miſtery. The firſt was, by tradition and writing of theyr anceſtours. The ſecond by prophecies of theyr owne. The third, by admoniſhment of their Idoles & Oracles, eſpecially when the time of Chriſtes appearance drew neere.

And for the firſt way, it is euident, that as the Iewes receiued diuers things



things by succession from their forefathers, & they againe from Moses, and Moses from the Patriarches, Iacob, Iſaack, & Abraham, (who was the first man frō whom that whole Nation proceeded, and in whome they were distinguished from all other people in the world : ) so had the Gentiles & other Nations, theyr succession also of doctrine, and monuments, euen from the beginning, albeit the lower they went, the more corrupt they were, and more obscured in diuine knowledge, by theyr exercise in Idolatry. So we knowe, that the Romains had their learning from the Græcians : the Græcians from the Egyptians : and the Egyptians from the Chaldeans, who were the first people that receiued instruction in diuine matters from Adam, Methusalem, Noe, and others of those first auncient Fathers.

Now then it is to bee considered, that by consent of Writers, there were three famous men that lyued together in those auncient times, to wit, Abraham, who descending from H E B E R, was the Father and beginner of the Iewes or Hebrues,) and with him Iob, and one Zoroastres,

Tradition  
of learning,  
among  
Iewes and  
Gentiles.

*Euseb. in  
Chron.*

Abraham.

Iob.

Zoroastres.

ſires, that were not of that lineage of HEBER, but as we call them for diſtinctions ſake, eyther Heathens or Gentiles, albeit that difference was not then in vſe. And of Iob, wee know by ſy testimony of his booke, that he was a moſt holy & vertuous man. Of Zoroaſtres, we know one-lic, that he was greatly learned, and leſt testimonies thereof vnto his poſteritie.

Thys Zoroaſtres lyuing in Abrahams tyme, might (by account of Scripture) ſee or ſpeake with Noe. For Abraham was borne threeſcore yeeres before Noe deceaſſed. And Noe was borne aboute five hundred yeeres before Methuſale died, which Methuſalem had liued two hundred and fortie yeeres with our firſt Father Adam, and had enioyed conuerſation both with God & Angels. And thereby (no doubt) could tell many high and ſecrete miſteries, eſpecially touching Chriſt, in whom all hys hope for redemption of hys poſterity did conſiſt. Which miſterie and hidden knowledge, it is not vnlike, but that Abraham, Iob, Zoroaſtres & others, who lyued at that time with them, might receiue at the  
thyrd

third hand, by Noe, and his children, \*The Iewes  
I meane \* Sem, Cham, and Iaphet, haue a tra-  
dition, that  
who had liued before the flood, and  
had ſeene Methuſalem, which Me-  
thuſalem lyued (as I ſaid before,) ſo  
ſerued Sem  
many yeeres with Adam. 15. yeeres

Heere-hence it is, that in the wry-  
tings of Zoroaſtres which are extant  
in chaldaea.

\* or recorded by other Authors in  
his name, there be found very plaine  
ſpeeches of the Son of G O D, whom  
he calleth, *Secundam mentem*, the  
ſecond minde. And much more is  
to be ſeene in ſe writings of Hermes  
Trimegiſtus, (who liued after in E-  
gipt, and receiued his learning from  
thys Zoroaſtres :) that theſe fyrſt  
Heathen Philoſophers had manifeſt  
vnderſtanding of this ſecond perſon  
in Trinitie, whom Hermes calleth,

*The firſt begotten Sonne of God : his  
only ſonne : his deere, eternall, im-  
mutable, and incorruptible Sonne :  
whoſe ſacred Name is inſeable,* thoſe  
are hys words. And after him againe  
among the Graecians, were Orphe-  
us, Heſiodus and others, that vitered  
the like ſpeeches of the ſon of God :  
as alſo the Platonists, whoſe wordes  
and ſentences were too ng to re-  
peate in this place. But <sup>to</sup> that will  
he

\* See Clem.  
Alex. lib. 1.  
ſtrom. et O-  
rig lib. 6. cō-  
tra Celſum.  
et Procl. lib.  
2, et 3. in  
Par. Platon.  
Trimegi-  
ſtus.

*Mercu. Her.  
in Pamand.  
cap. 1, et de  
incept.*

Graecians.

ſee them gathered together at large, let him reade eyther Origen againſt Celfus the Heathen, or els S. Cyrill in his firſt bodke agaynſt Iulian the Apoſtata. And thys ſhall ſuffice for thys firſt way, whereby the Gentiles, had vnderſtanding of Chriſt.

The prophecies touching Chriſt among the Gentiles.

*Laſt. li. 1. di. vi. inſt. ca. 6*

Of the Sibyls.

*Laſt. lib. 4. inſt. cap. 6,*

For the ſecond thing which I mentioned, is to be vnderſtoode, that among the Gentiles there were certayne Prophetesses, or women Prophets, called *Sibylls*, which in the Greeke tongue (as Laſtantiſius gathereth) may ſignifie ſo much, as either *Counſellers to God, or Revealers of Gods counsell*. And theſe women, being indued, (as it ſeemeth) with a certaine ſpirit of prophecie, did vtter from time to time, (though in ſuch termes as moſt Gentiles vnderſtoode them not,) moſt wonderful particularities of Chriſt to come, agreeing (as it were) wholly with the Prophets of Iſraell, or rather ſetting downe many things in more plaine & euident ſpeech then dyd the other: the one of them beginning her Greeke meeter in theſe very words, *Knowe thy God, which is the Sonne of God, &c.* An other of them maketh a whole diſcourſe of Chriſt in Greeke verſes

verses called *Accrosticks*, for that the beginning of euery verse, is by some Letter appointed in order, foorth of some one sentence that runneth thorough the whole. As for example, the sentence that passed through the beginning of those verses which nowe we talke of was this, \* *Iesus, Christ, Sonne of God, Saviour, Crosse.* And there were so many verses in y<sup>e</sup> whole discourse, as there are Letters in this sentence. The totall argument being, of the incarnation, life, death, glory, & iudgement of the sonne of God. And y<sup>e</sup> last two verses of al the meeter, are thus, *He that hath bene beere described, by our Accrostick Verses: is an immortall Saviour, and a King that must suffer for our sinnes.*

\* *S. August.*  
*translateth*  
*al the verses*  
*lib. 18, de*  
*cinit. Dei.*  
*cap. 23*

And for that these Prophecies of the Sibyls are of meruailous importance to confirme the verity of our Christian Religion, and are alledged often for that purpose, by the most graue & learned Fathers of the Primatiue Church: as for example, by Iustinus the Martyr, in his Apologie for Christians; by Origen against Celsus; by Arnobius and his scholar Lactantius against the Gentiles; by S. Cyrill, against Iulian the Apo-

The Greeke verses of the Sibyls, of what importance & authoritie.

stata;

\* See this  
Oration in  
Euseb. lib. 4.  
cap 32, de  
Vita Const.  
at the end.

stata; Ay S. Augustine in his booke  
*De ciuitate Dei*: by Eusebius, and  
Constantine the Emperour & other;  
I wil say some-what in thys place;  
for the authoritie & credite of these  
verses, least any man perhaps might  
imagine, (as some Gentiles in olde  
time would seeme to doe) that they  
were deuised and inuented by Chri-  
stians. And the most of my prooves  
shall be out of a learned \* Oration,  
written in Latine by the foresayde  
Emperour, to a Counsell of Prelates  
in hys dayes: wherein he indeuou-  
reth to shew, the vndoubted autho-  
ritie of these Sibyl prophecies, which  
he esteemed so much (after diligent  
search made for theyr credite & sin-  
cerity) as they seeme to haue beene a  
great cause of his constant zeale and  
seruour in Christianity.

---

*The first prooue, for credite of  
the Sybils verses.*

---

Varro lib. de  
rebus diui.  
ad C. Cesa-  
rem pont.  
max.

F Yrst then hee sheweth, that these  
predictions of the Sibyls, could  
not be deuised or fained by Christi-  
ans, or made after the time of Chri-  
stes natiuity, for that Marcus Varro,

a most learned Romaine, who liued almost a hundred yeeres before Christ, maketh mention at large of the Sibyls, (who in number he saith were tenne) and of their writings, Countries and ages, as also of the writers & Authors, that before his time had left memory of them. And both hee and Fenestella, (an other Heathen) doe affirme, that the writings of these Sibyls, were gathered by the Romaines from all partes of the worlde, (where they might be heard of,) & laid vp with diligence and great reuerence in the Capitole, vnder the charge and custody of the High Priest and other Officers, in such sorte, as no man might see or reade them, but onely certaine Magistrates, called the *Fiftime*, & much lesse might any man come to falsifie or corrupt them.

*Fenest. cap.  
de 15. Sibyl.*

---

*The second prooue.*

---

Secondly he sheweth, that *Sibilla Eritrea*, who made the former Accreslike verses of Christ, testifieth of herselfe, that she liued about sixe hundred yeeres after the floode of  
Noe,

*Last lib. 1,  
inft. cap. 6,  
Cicero.*

*See Cicero of  
these Accro-  
sticke Verses  
of Sibylla.  
lib. 2, de di-  
uinatione.*

Noe, & her Countreman Apollidorus Erithreus and Varro doe report, that she liued before y war of Troy, and prophecied to the Græcians that went to that war, that Troy should be destroyed. Which was more thē a 1000.yeres before Christ was borne.

Cicero also, that was slaine aboue forty yeeres before Christes natiuity, translated into Latine, the former Accrostike verses, as Constantine affirmeth, which translation was to be seene in his workes, when Constantine wrote this Oration: so that by no meanes they could be deuised or brought in by Christians.

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*The thyrd prooue.*

---

**T**Hirdly he sheweth, that the same Cicero, in diuers places of hys workes, besides the mention of these Accrostike verses, insinuateth also an other Prophecie of Sibylla, touching a King that should ryse ouer all the world, where-with himselfe and the Romans were greatly troubled: and therefore in one place, after a long inuestiue against hys enemye Anthonie, that would seeme to giue credite to that Prophecie, or rather



ther as Cicero dooth vrge againſt him, would haue had the ſame fulfilled in Iulius Cæſar, he concludeth thus; *Let vs deale with the Prelates of our Religion, to alledge any one thing rather out of the booke of Sibilla, then a King, whom neither the Gods nor yet men, can ſuffer hereafter to be in Rome.*

*Cicero, lib. 2, de diui. paulo poſt medium.*

The like prophecie of Sibylla touching a King, is inſinuated by the ſame Cicero, in his firſt Booke of Epistles to Lentulus: to wit, that when the \* Romaines ſhoulde reſtore a King in Egypt by force, then ſhoulde enſue the vniuerſall King, that ſhoulde be Lord ouer Romaines and all other. Which Prophecie being much vrged by Cato the Tribune, \* againſt the reſtoring of \* Ptolomeus Aulates late King of Egypt, that for his euill gouernment was expulſed by his ſubiects, y matter was thought of ſuch weight by all the Romaine Senate, (I mean the ſequel of this Prophecie) that whereas otherwiſe for many reſpects, they were greatly inclined to haue reſtored the ſaid Ptolomie: yet in regard of thys Religion, (as they called it,) they changed theyr mindes. But what? could they alter by thys the

*Cicero, lib. 1. Epist. ſam. Epist. 1, 2, 3, 4, 5, 6, \* See lib. 2. Oracul. Sib.*

\* *Epist. 5.*  
\* Hee was Father to Cleopatra.

The feare which the Romans had of the vniuerſall King prophecied by Sibylla.

L deter-

*Dion li. 39,  
hiſtor.*

determination of God? No truelie, for ſoone after, King Ptolomie per-  
ceiuing the Senators mindes to bee  
altered, fled ſecretlie from Rome to  
one Gabinus, that was Gouvernour  
of Syria, and for five Millions of  
Gold that he promiſed him, he was  
by the force of Gabinus reſtored:  
and not long after was Chriſt born,  
according to the meaning of the Si-  
byl Prophecie.

---

*The fourth prooſe.*

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*Suet. tranq.  
cap. 3. de Vi-  
ta Aug.*

The Pro-  
phesies of  
Sibylla al-  
ledged by  
Virgill.

**F** Ourthly, the ſayd Emperor Con-  
ſtantine prooueth the authority  
of theſe Sibyls verſes, for that Augu-  
ſtus Cæſar, before our Sauior Chriſt  
was borne, had ſuch regard of them,  
that he laid them vp in more ſtraigh-  
ter order then before, (according as  
Suetonius a Heathen, in his life re-  
porteth) vnder the alter of Apollo,  
in the hyll Palatine: where no man  
might haue the ſight of them but by  
ſpeciall licence; which licence Con-  
ſtantine prooueth that Virgill the  
Poet had, for that hee was in high  
fauour with Auguſtus. And there-  
fore in a certaine Eglogue or com-  
poſition of Verſes, that he made in  
praiſe

praise of a young child named Salo-  
 ninus, newlie borne to Asinius Pol-  
 lio, Augustus great friend, (or as o-  
 ther take it) of Marcellus a little boy,  
 that was Nephew to Austustus by  
 his sister Octauia, or rather of them  
 both, for adulation of Augustus he  
 applieth (I say) to one or both of the  
 young Infants, the whole prophecy,  
 which he had reade in the verses of  
 Sibylla, touching y<sup>e</sup> birth of Christ,  
 and of the peace, grace, and golden  
 world y<sup>e</sup> shold come with him, vpon  
 which subiect he beginneth thus.

*Vltima Cumas Venis*

*iam temporis atas :*

*Magnus ab integro*

*seculorum nascitur ordo:*

*Iam redit & Virgo,*

*rediunt Saturnia regna.*

*Virgil. Eg-  
 log. 4.*

Christes  
 preordi-  
 nation.

That is, now is come the last age e e  
 prophecied by Sibilla, called *Cuma*, e e  
 now commeth to bee fulfilled the e e  
 great ordinance and prouidence of e e  
 G O D, appointed from the begin- e e  
 ning of the world, (these were Si- e e  
 bylles words,) now commeth the e e  
 Virgine, and the first golden daies of e e  
 Saturnus shall returne againe. e e

Thus much translated Virgill out  
 of Sibylla, touching the eternall de-

## Prooſes of Chriſtianitie.

termination of God, for Chriſtes  
comming into this world: as alſo  
of his Mother the Virgine: and of  
the infinite bleſſings that ſhould ap-  
peare with him. Now enſueth in  
the ſame Poet, what Sibilla had ſaid  
for Chriſtes actuall natiuity.

Chriſtes  
byrth.

*Iam noua progenies*

*calo dimittitur alto:*

*Chara Deum ſoboles. &c.*

“ Now a new progenie or of-ſpring  
“ is ſent downe from Heauen: the  
“ deereſly beloued iſſue or child of the  
“ Gods. And note heere, that Sibylla  
ſaith plainly, *Chara Dei ſoboles*, the  
deereſly beloued Sonne of God, and  
not of Gods; but that Virgil would  
follow the ſtyle of his tyme. And  
thirdly, hee ſetteth downe out of  
Sibylla, the effect and cauſe of this  
ſonne of Gods natiuitie, in this ſort,

Chriſtes  
cauſe of  
comming.

*Te duce, ſi qua manent,*

*ſceleris veſtigia noſtri:*

*Irrita perpetuo,*

*ſoluent formidine terra.*

“ That is, thou being our leader or  
“ Captaine: the remnant of our ſinnes  
“ ſhall be made voide, or taken away,  
“ and ſhall deliuer the world for euer  
“ from feare for the ſame.

“ Theſe are Virgils words translated

(as

(as I said) out of Sibylla. And now consider you in reason, whether these Prophecies might be applied (as Virgill applied them) to those poore children in Rome, or no, who died soone after this flatterie of Virgill, without dooing good, either to themselves, or to others? Albeit (perhaps) in this point, the Poet be to be excused, in that he being not able to imagine what the Sibyl should meane, made his aduantage thereof, in applying the same to the best pleasing of Augustus.

These then are the prooves, which Constantine vsed for the credite and authoritie of the Sibyll verses. And of Sibylla Erithræa in particuler, that made the Accrostike Verses before mentioned, of Christes death and Passion, hee concludeth in these words; *These are the things that fell frō Heauen, into the mind of this Virgine to fore-tell. For which cause I am induced to account her for blessed, who our Saniour did vouchsafe to chuse for a Prophet, to denounce vnto the world, his holse providence towards vs.* And we may consider in this whole discourse of Constantine, for authoritie of these verses. First, that he vseth

*Constantines opinion of the spirit of Sibylla Erythræa, or at. ad caturm. Sanct. ca, 18*

1.

onely the testimonie of such Writers, as liued before Christ was born, or Christians once thought vpon.

2.

Secondly, that he vseth these proofes to no meaner audience, then to a Councell and congregation of learned men.

3.

Thirdly, that he vvas an Emperour which vsed them, that is, one that had meanes to see and examine the originall Copies in the Romaine Treasurie.

4.

Fourthlie, for that he had great learned men about him, who were skilfull, and would be diligent in the search of such an antiquitie of importance: especially

*Lactantius.*

Lactantius, that was Master to hys sonne Crispus, and who most of a nic Author, reciteth and confirmeth the said Sibyls verses: and Eusebius

*\* See Euseb.  
lib. 4 cap. 32  
de Vita Constant.  
howe  
this Oration  
was first  
written in  
Latine and  
translated  
into Greeke,*

Cæsariensis, that wrote the Ecclesiasticall historie, and \* recorded this Oration of Constantine therein. And finallie, we may consider, that Constantine was the first publique Christian Emperour, and lyued within three hundred yeeres after Christ, when the recordes of the Romaines were yet whole to be scene. He was a religious, wise, and graue Emperor, and therefore would neuer haue bestowed so much labour, to confirme

such

ſuch a thing, at ſuch a time, to ſuch an audience, had not the matter ben of ſingular importance. And thus much of the ſecond point, touching Prophets among the Gentiles.

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*Of the confeſſion of Oracles, concerning Chriſtes comming.*

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**T**Here remaineth onelie a word or two to be ſpoken of the thirde: which is, of the confeſſion of deuils and Oracles, concerning the comming of Chriſt; eſpeciallie when the time of his appearance drew neere: and that they began to fore-tell his power and vertue. Wherein as I might alledge diuers examples, recorded by the Gentiles themſelues: ſo for that I haue been ſome-what long in the former points, and ſhall haue occaſion to ſay more of thys matter in another place hereafter. I will touch onelie heere two Oracles of Apollo concerning this matter.

The one whereof, was to a Priſt of his owne, that demaunded hym of true Religion and of G O D: to whom he aunſwered thus in Greeke. *O thou Vnhappie Priſt, why doſt thou aſke me of G O D, that is the father of*

The firſt  
Oracle.

Said in  
Thulis, et  
Porphy, et  
Plut. de ora,

all things : and of this moſt renowned  
Kings decree & onelie ſonne, and of the  
ſpirit that containeth al. &c. Alas, that  
ſpirit wil enforce me ſhortlie, to leaue  
this habitation and place of Oracles.

The ſecond  
Oracle.

Suidas in Vi-  
ta Auguſt.  
Niceph lib. 1  
hiſt. cap. 17,

The other Oracles was to Augu-  
ſtus Cæſar, euen about the very time  
that Chriſt was readie to appeare in  
fleſh. For wheras the ſaid Emperour  
now drawing into age, wold needes  
goe to Delphos, and there learne of  
Apollo, who ſhoulde raigne after  
him, and what ſhould become of  
things when he was dead, to which  
demaunde, Apollo for a great ſpace  
would make no aunſwere, notwith-  
ſtanding, Auguſtus had been verie  
liberall, in making the great Sacri-  
fice called *Hecatombe*. But in the end,  
when the Emperour began to ite-  
rate his Sacrifice againe, and to be  
iſtant for an aunſwer : Apollo (as it  
were) enforced, vttered theſe ſtrange  
words vnto him. *An Hebrue childe,*  
*that ruleth ouer the bleſſed Gods, com-*  
*maundeth me to leaue this habitation,*  
*and out of hande to get mee to Hell.*  
*But yet doe you depart in ſilence from*  
*our Altars.*

Thus much was Apollo enforced  
to vtter of his owne miſeric, and of the  
the



the coming of the Hebrue boy  
that ſhould put him to baniſhment.  
But yet the deceitfull ſpirit, to hold  
ſtill his credite, would not haue the  
matter reuealed to many. Where-  
vpon, Auguſtus falling into a great  
muſing with himſelfe, what thys  
anſwer might import: returned to  
Rome, and builded there an Altar  
in the mapitole, with this Latine in-  
ſcription (as Nicephorus affirmeth,)

*Ara primogeniti Dei*: The Altar of  
Gods firſt begotten Sonne.

*Niceph. lib. 1  
hiſt. cap. 17*

Thus then haue I declared, howe  
that the coming of Gods ſon into  
the worlde, was fore-tolde both to  
Iewe and Gentile, by all meanes that  
poſſibly in reaſon might be deuifed;  
that is, by Prophecies, ſignes figures,  
ceremonies, tradition, and by the  
confeſſion of deuils themſelues. Not  
onely that his coming was fore-  
tolde, but alſo, why, and for what  
cauſe he was ſor to come, that is, to  
be the onely Sauour of the worlde:  
to die for the finnes of all men: to  
ordaine a newe Law and more per-  
fect Common-wealth. How alſo he  
was to come: to wit, in mans fleſh,  
in likenes of finne, in pouertie, and  
humilitie. The time likewiſe of his

The con-  
cluſion of  
thys firſt  
Section.

The argu-  
ment of the  
two Secti-  
ons follow-  
ing.

appearance was prefigured, together with the manner of his byrth, lyfe, actions, death, reſurrection, and aſcention. And finally, nothing can be more deſired for the foreknowledge of any one thing to come, then was deliuered & vtered concerning the Meſſias, before that euer Chriſt or Chriſtians vvere talked of in the world. Now then remaineth it to conſider and examine, whether theſe particularities, fore-told ſo long ago of the Meſſias to come, do agree in Chriſt, whom we acknowledge for the true Meſſias. And this ſhall be the ſubiect or argument of all the reſt of our ſpeech in this Chapter.

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*How the former predictions were fulfilled in our Sautour Chriſt, at his beeing vpon earth.*

S E C T. 2.

---

Our contro-  
uerſie with  
Gentiles.

**A**Lbeit in the points before recited, which are to be fulfilled in the Meſſias at his comming, we haue ſome controuerſie & diſagreement with the Iewe, as hath been ſhewed, yet our principall contention in the all, is with the Gentiles & Heathen, that

that belecue no Scriptures. For that in diuers of the former Articles, the Iew ſtandeth with vs, and for vs, & offereth his life in defence thereof, as far forth as if he were a Chriſtian. In ſo much, as the Gentile oftentimes, is inforced to maruaile, when he ſeeth a people, ſo extreemely bent one againſt another, as the Iewes are againſt Chriſtians: and yet doeſt and ſo peremptorily in defence of thoſe verie principles, which are the proper cauſes of their diſagreement.

But heereunto the Iewe maketh aunſwer, that his diſagreement from vs, is in the application of thoſe principles. For that in no wiſe he will allow, that they were, or may be verified in Ieſus. And heerein he ſtandeth againſt vs, much more obſtinately then doth the Gentile. For that the Gentile, as ſoone as he commeth once to vnderſtand and belecue the Prophecies of Scripture, he maketh no doubt or difficultie in the application thereof: for that he ſeeth the ſame moſt evidently fulfilled in our Sauour Chriſt. Which is the cauſe, that few or no Gentiles ſince Chriſtes appearance, haue come to bee Iewes, but that preſentlie alſo they  
paſſed

Our contro-  
uerſie with  
the Iewes.

The obſtinacie of the Iewes.

*Pſalm, 118*

\*The Iewes are the builders, who take vpon them to build Gods houſe.

*Math, 21*

*Eſay, 6,*

*Dent, 28*

The Iewes obſtinacie againſt vs, a great argument for vs.

paſſed ouer to be Chriſtians.

But the Iewe by no meanes will be moued to yeeld, albeit he haue neither Scripture, nor reaſon, or probability for his defence. Which among other things, is a verie great argument to prooue, that Ieſus was the true Meſſias indeede, ſeeing that among the markes of the true Meſſias ſet downe by Gods Prophets, that was one: that he ſhould be reſuſed of the Iewiſh Nation. Heerehence are thoſe wordes of the holie Ghoſt ſo long before vttered, *The ſtone which the \* builders reſuſed is made the head ſtone of the corner, this is done by God, & it is marualous in our eies.* Heere hence is that great complaint of Eſay, touching the incredulitie and obſtinacie of his people, againſt their Meſſias, at his coming, which Moſes alſo long before Eſay expreſſed moſt effectually.

It maketh then, not a little for our cauſe (gentle Reader) that the Iewiſh Nation is ſo wilfully bent againſt vs, and that they reſuſed Chriſt ſo peremptorily at his being among them. For whom ſocuer that Nation ſhould receiue and acknowledge: it were a great argument by Scripture, that he

were

were not indeede the true Meſſias. But yet to demõſtrate to the world, what little ſhew of reaſon they haue in ſtanding thus againſt theyr owne ſaluation, and in reſuſing Chriſt, as they doe : I will in as great breuitie as I may, run ouer the chiefe points that paſſed at his being vpon earth, and thereby examin by the testimonies of his greateſt enemies, whether the foreſayd Prophecies, and all other ſignes, which haue beene from the beginning, to fore-tell vnto vs the true Meſſias, were fulfilled in him and his actions, or no.

And for that the matters are manie and diuers, that wil come heerein to be handled, I will for order ſake, reduce all to ſower conſiderations. Whereof the firſt, ſhal be, touching the time fore-prophecied of  $\bar{y}$  coming of the Meſſias, and whether the ſame agreed with Chriſtes natiuitie or no. The ſecond ſhall be of dyuers particulers that paſſed in Chriſtes incarnation, birth, circumciſion, and other accidents, vntill the time that he began to preach. The third ſhall be of his life, conuerſation, miracles, and doctrine. The fourth & laſt, ſhal be of his paſſion, death

The diuiſi-  
on of thys  
Section into  
four conſi-  
derations.

The testi-  
monies  
heere vsed.

death, reſurrection, and aſcention. In all which, (as I ſaid before) I will vſe no one Authour or teſtimonie of our owne ſide, for approving any thing that is in controuerſie betweene vs: but al ſhal paſſe by trial, either of their owne Scriptures, or of manifeſt force and conſequence of reaſon, or els by expreſſe recorde of our profeſſed enemies.

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*The firſt Conſideration.*

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The time  
appointed.

**F**OR the firſt then, concerning the time, which is the principall and head of all the reſt: it is to be noted, that by conſent of all Writers, both Pagan, Iewiſh, and Chriſtian, I E S V S (whom we beleeue and confeſſe to be true C H R I S T) was borne the twentieth ſiue day of December, in the ende of the fortieth and one yeere of the raigne of the Emperour Auguſtus Caſar, which was ſixteene yeeres before his raigne ended. Alſo in the beginning of the thirty-three yeere of Herods raigne in Iurie, which was foure yeeres and more before his death And from the beginning of the world, as \* ſome account, foure thouſand, one hundred,

\* See Euseb.  
in Chron.

dred, and ninetie-nine. And as others doe account, foure-thouſand, foure-ſcore and nine: for that in this point, betweene the Hebrues and the Græcians, there is a difference of ſome little more then an hundred yeeres, concerning their reckoning.

The ſtate of the world at Chriſtes natiuitie, was this. The three Monarchies of the Aſſirians, Perſians, and Græcians were paſt ouer, and ended: and the Romaines were entered into the fourth, that was greater then any of the reſt, according to the Prophecie of Daniell, ſiue hundred yeeres before Octauius Cæſar, ſurnamed Auguſtus, after ſiue ciuill warres by himſelfe waged, and after infinite broyles & bloodſhed in the world, reigned peaceably alone for many yeeres together: and in token of an vniuerſall peace ouer all the earth, he cauſed the Temple gates of Ianus to be ſhutte, according to the cuſtome of the Romanes in ſuch caſes: albeit this had happened but twice before, from the building of Rome vnto that time. And the verie ſame day that Chriſt was borne in Iurie, Auguſtus commaunded in Rome (\*as afterwarde was obſerued)

The gene-  
rall ſtate of  
the world  
at Chriſtes  
comming.

*Dani 2.*

*Suet. tran. et  
Aurel. Viſto,  
et alij in Vi-  
ta Auguſt.*

*Orof. lib. 6.  
hiſt. cap. 22*

that

that no man should call him Lord, thereby to signifie the free libertie, rest, ioy, and securitie, wherein all men were after so long miseries, which by continuall warres the vworld had sustained.

The first  
proofe.

The Ro-  
maine Mo-  
narchie.

*Daniell, 2*

By this we gather first, that thys time of Christes birth, agreed exactlie vvith the Prophecie so long before set downe in Daniell, (who liued in the first Monarchie,) that after his time there should be three Monarchies more, and the last biggest of all: at whose appearing the Messias should come, and builde vp Gods kingdome throughout the whole vworld.

The second  
proofe.

The peace  
of all the  
world.

*Esay, 32*

*Psalme, 71*

Secondly, wee see that fulfilled, vvhich Esay the Prophet, aboue an hundred yeeres before Daniell, foretolde that at the comming of Christ, *people should sit in the beautie in peace.* And againe, *there should bee no ende of peace.* And yet further, *hee shall be Prince of peace.* And K. David long before him againe: *In his daies there shall arise iustice and abundance of peace.* Which thing, though especiallie it be to be vnderstood, of the internal peace & tranquillitie of our mindes and soules: yet considering that



that external peace also was necessarie for a time, for the quiet planting and publishing of Christes Gospell, and seeing that y<sup>e</sup> same was brought to passe most miraculosly vpon the suddain, when in reason men might least expect the same, for the infinite warres wherein the world a little before had been : and by reason of the Romaine Monarchie so freshly established, (which in their beginnings are wont to be troublesome :) thys peace (I say) can not bee but a great argument, that this was the proper time of the Messias his comming. And thus much for the state of the word in generall.

And now for the particuler state of Iurie at Iesus natiuity, thus it was, according as Iosephus the Iew (who was borne within fīue yeeres after Christes passion) describeth y<sup>e</sup> same. One Herod a stranger, whose Father called \* Antipater, came out of Idumæa, was risen to acquaintance and fauour with the Romans, partlie by his said Fathers meanes, who was, (as Iosephus words are) *a well minded man, industrious, and factious*, and partlie by hys owne diligence and ambition, beeing of himselfe both  
wittie,

The third  
prooffe.

The Scepter  
of Iuda.

\* His grand  
father was a  
Sextane in  
Apollons tē-  
ple, and his  
father was  
brought vp  
among  
thieues in  
Idumæa.

*Euseb. lib. 1,  
cap. 6, ex A-  
phricano.  
Ioseph. lib. 14.  
antiq. cap. 2.*

The first ry-  
sing of He-  
rod Ascolo-  
nita.

*Ioseph. lib. 15  
ant. ca. 9, 11*

wittie, beautifull, and of excellent rare qualities. By which commendations, he came at length to marrie the daughter of Hyrcanus King of Iurie, that was descended linially of the house of David, and Tribe of Iuda. And by this marriage, obtayned of his Father in law to bee Gouvernour of the Prouince of Galilie vnder him. But Hircanus afterwards falling into the hands of the Parthyans, that carried him into Parthya: Herod ran away to Rome, and there by the special helpe and fauour of Anthonie, that ruled in company together with Octavius, he obtained to be created King of Iurie, without any title or interest in the world. For that not onely his said Father in law Hyrcanus was yet aliue in Parthya, but also his yonger brother Aristobulus, and three of his sonnes, named Antigonus, Alexander, and Aristobulus, and diuers other of the blood royall in Iurie.

Herod then, hauing procured by these meanes to be King of Iurie: procured first to haue in his handes the fore said King Hyrcanus, and so put him to death: he also brought to the same ende, his yonger brother Aristobulus.

Aristobulus  
wife  
wife  
nus  
Mort  
own  
said  
of the  
little  
his  
He  
tim  
me  
Phy  
the  
dea  
fea  
Tr  
He  
the  
alo  
of  
Ni  
ri  
dr  
hi  
fr  
ho  
fi  
m

Aristobulus, and his three sones likewise. He put to death also his owne wife Mariamnes, that was K. Hyrcanus daughter, as also Alexandra her Mother: and soone after two of his owne sones, which he had by the said Mariamnes, for that they were of the blood royall of Iuda. And a little after that again, he put to death his thirde sonne named Antipater. He caused also to bee slaine at one time, fortie of the cheefest noble men of the Trybe of Iuda. And as Phylo the Iew writeth (that liued at the same time with him) he put to death all the *Sanhedrim*, that is, the seauentie and two Senatours of the Trybe of Iuda, that ruled the people. Hee killed the chiefe of the Sect of the Pharises. He burned the Genealogies of all the Kings and Princes of the house of Iuda: and caused one Nicholas Damascenus an Historiographer that was his seruant, to drawe out a Petidegree for him and his lyne, as though he had disceded from the auncient Kings of Iuda.

Hee translated the High priesthood, and solde it to strangers. And of an amfinallie, he so rased, disperfed, and bicious Timangled the house of Iuda: as no

one

The most horrible murders committed, by Herod.

*Libro 17.  
cap. 10.*

*Lib. 15. ca. 1,  
Phylo lib. de  
sempore.*

*Ioseph. lib.  
14. cap. 2,*

one iote of gouernment, dignitie, or principallitie remayned therein. And when he had done all this, then was **I E S V S** of the same house and lyne of Iuda, borne in Bethleem, the proper Cittie of Dauid, which Dauid was the founder and first Author of Regalitie in Iuda.

The Prophecie of Iacob touching the Scepter of Iuda.

Gene, 49

Now then, consider the prophecie of Iacob, concerning the particular time of Christes appearance, almost two thousand yecres before these things fell out. *Come hether my chyldren, (said he) that I may tell you the things which are to happen in the latter dayes &c. The Scepter shall not be taken from Iuda, vntill he come who is to be sent: and he shal be the expectation of Nations.* Which prophecie, that it was fulfilled now at Christes natiuitie, vwhen Herod had extinguished all gouernment in Iuda, no man can denie, that will acknowledge the things set downe before, which are recorded by Writers both of that time, and of the Iewish Nation and Religion themselves.

That the Scepter neuer failed in Iuda vntill Herod came

And that it neuer vvas fulfilled from Dauids daies, (who began the gouernment of the house of Iuda) vntill this time, appeareth plainly by  
all

all Hiſtories and Records both di-  
vine and prophane. For that from  
Dauid, (who was the firſt King) vn-  
to Zedechias that was the laſt, and  
died in the captiuitie of Babilon, the  
Scripture ſheweth how al the Kings  
deſcended from the houſe of Iuda.

*1. Reg. 16,*

*4. Reg. 29,  
Ierem. 37*

And during the time of their capti-  
uitie in Babilon, (which was ſeauen-  
tie yeeres) the Iewes were alwaies  
permitted to chuſe themſelues a Go-  
uernour of the houſe of Iuda, whom  
they called REſCHGALVTA.

*Thal. in tra.  
Sanh ca. Di-  
nes. Man-  
monoth.*

And after their deliuerie from Ba-  
bilon, Zorobabel was their Captain  
of the ſame Tribe: and ſo others af-  
ter him, untill you come to the Mac-  
chabees, who were both Captaines  
and Prieſtes: for that they were by  
the Mothers ſide, of the Tribe of  
Iuda, and by the Fathers ſide, of the  
Tribe of Leui, as Rabbi Kimhi hol-  
deth. And from theſe men down to  
Hircanus and Ariſtobulus whom  
Herod ſlewe, there continued ſtil the  
ſame lynne, as Iosephus declareth. So  
that by this Prophecie it is euident,  
that Ieſus was borne at the proper  
time appointed for the Meſſias, whē  
there was neither King nor Cap-  
tain, nor High Prieſt, nor Counſeller,

*Rab. Moyſes  
Egip. in pra.  
Maimonim,  
Eſd lib. 1. ca.  
1, 2, 3.  
Mac. lib. 1,  
cap. 2, 3.  
Rab. Kimhi.  
com. in Agg.  
Iosep. lib. 13,  
C 14. ant.*

The fourth  
prooſe.

The deſtru-  
ction of the  
ſeconde  
Temple.

3, Reg. 6, 7,

2, Chron. 3

Euseb. in

Chron.

Clem. lib. 1,

from.

4, Reg. 25,

1, Eſd. 1, 3, 4

nor any one Gouvernor of the house  
and Trybe of Iuda, left in Iurie.

An other Prophecie, there is, no  
leſſe euident then the former, wher-  
in it is affirmed, that the Meſſias  
ſhould come before the ſecond Tem-  
ple of Ieruſalem, (that was builded  
by Zorobabel after the Iewes were  
returned from their captiuitie in Ba-  
bilon) ſhould be deſtroyed by the  
Romaines. For better vnderſtanding  
whereof, it is to be noted, that the  
Temple of Ieruſalem was builded  
twice; firſt by Salomon, which la-  
ſted about ſoure hundred and fortie  
two yeeres, and then it was burned  
and deſtroyed by Nabuchodonozor  
King of Babilon. Wherefore about  
ſeauentie yeeres after, it was builded  
again by Zorobabel, who reduced  
the Iewes from Babilon, and ſo it  
continued, vntil it was deſtroyed the  
ſecond time by Titus, ſon to Veſpa-  
ſian the Romaine Emperour, about  
fortie & ſixe yeeres after our Sau-  
iour Chriſt his aſcention. At what time  
it had laſted from Zorobabel almoſt  
ſixe hundred yeeres: and from Salo-  
mon, about a thouſand.

And in the time of the ſeconde  
building, the people of Iſraell were  
poore

poore, and much afflicted in reſpect  
of their late baniſhment, (though  
much aſſiſted to this worke by the  
liberalitie and munificencie of Da-  
rius King of Babilon : ) ſo was the  
building and workmanſhip of this  
ſecond Temple, nothing compara-  
ble, for excellency to the firſt, which  
was builded by Salomon, when the  
Iewes were in the flower of their  
glorie and riches . This teſtifieth  
Aggeus the Prophet, who was one  
of the builders, and he teſtifieth the  
ſame to Zorobabel, and to the reſt  
of thoſe that were with him , by  
Gods owne appointment , in theſe  
wordes. *The worde of God was made  
to Aggeus the Prophet. Tel Zorobabel  
the ſonne of Salathiel, Captaine of Ju-  
da, and Ieſus the ſonne of Joſedec high  
Priest, & the reſt of the people. Who is  
there left of you that ſaw this Temple  
in his firſt glorie, ( before our transmi-  
gration, ) and what ſay you to this  
which now we ſee ? is it not in our eyes  
as though it were not at all? That is, is  
it not as though it were a thing of  
nothing, in compariſon of y<sup>e</sup> former  
Temple, which Salomon builded.*

Thus ſayth Aggeus by Gods com-  
miſſion, of the matterial building of  
the

*1, Eſdras, 5,  
and 6,*

The build-  
ing of the  
ſeconde  
Temple,  
leſſe gorge-  
ous then  
the firſt.

*1, Eſdr. 5,*

*Agge, 2,*

Agg. 2.

\* Thys hee  
ſaid for that  
the three  
Monarchies  
enſued,  
wherein  
there was  
continuall  
warre and  
bloodſhed.

the ſeconde Temple. And yet to  
comfort the Iewes with all, he was  
commaunded preſently in the ſame  
Chapter to ſay thus; Comfort thy  
ſelfe Zerobabell, and comfort thy ſelfe  
Jeſu thou ſonne of Iofedech high Prieſt,  
and comfort your ſelues all yee people of  
the earth, ſaith the Lord God of Hoſtes:  
do yee the thinges which I covenanted  
with you, when yee came forth of the  
Land of Egypt, and feare not, for that  
my Spirit ſhall bee among you. Thus  
ſaith the Lord God of Hoſtes \* a little  
time yet remaineth, when I will mooue  
both heauen and earth, both Sea and  
Land, with all Countries in the world.  
And then ſhall come the DESIRED  
OF ALL NATIONS: And I will  
fill his houſe (or Temple) with glorie.  
ſaith the Lord GOD of Hoſtes. Siluer  
is mine, and Gold is myne, ſaith the  
Lord GOD of Hoſtes: great ſhall bee  
the glorie of this laſt houſe or Temple,  
more then of the firſt, ſaith the Lord  
GOD of Hoſtes. Hetherto are the  
words of God by Aggeus, and the  
often repetition, of the Lord GOD of  
Hoſtes, is to ſignifie the certaintie and  
great weight of the matter promi-  
ſed. Now conſider then, that wher-  
as God had ſaid immediatly before,  
- that



that thys seconde Temple was nothing in respect of  $\gamma$  first, for pompe and riches of the material building, which the old men in the booke of Esdras doe testifie by their weeping, (when they saw this second, and remembered the first) yet now G O D sayth, that *Gold & Silver is his stone*, (as though he made no account of the aboundance thereof in the former Temple, or of the want of the same in thys) and that notwithstanding the pouerty of the second building, yet, *shall it be filled and replenished with glorie*, and that in such sorte, *as it shall far passe in glory the former*: and that shall be, (as both heere is exprested, and other where most plainly,) by the comming of our Sauour \* Christ into the second Temple, which shall be a greater dignitie, then any dignitie what soeuer was found in the first building of Salomons Temple.

Concerning which poynnt, it is to be considered,  $\gamma$  the learned Iewes, besides the matereall dyfference of first Temple building before mentioned, doe note fise things of great importance to haue been wanting in the second Temple, which were in the first. To

M wit,

1, Esdr. 3.

\* This was fulfilled whe christ was personally, and taught in the Temple.  
Luk. 1, 2, 19  
Math. 21,  
26, &c.

Prerogative of the  
Rab. Samuel  
tract. Sanh.  
in Thalm.

*Hieroſo. Ra.*  
*Aba in lib.*  
*decorum.*

1.

2.

3.

4.

5.

*Mat. 3.*

\* Thys

chriſt inter-

preted of S.

Iohn Bap-

tiſt. *Mat. 11.*

wit, The fire ſent from Heauen to burne the Holocauſtes; The glorie of G O D (or Angels) appearing among the Images of Cherubines that ſtood in the Temple; The manifeſt inſpiration of Gods Spirit vpon Prophets, (for that Prophecie ſayled in the ſecond Temple;) The preſence of the Arke, and laſt of all *Yrim* and *Thumim*. All which great wants and differences, notwithstanding, God ſayth as you ſee, that the glory of this ſecond Temple, ſhall be much greater then the firſt, by the comming of Chriſt into the ſame. Which thing. Malachie that lyued at the ſame tyme when the ſeconde Temple was in building, confirmeth more expreſſly in theſe words, *Behold, I ſend my \* Angel, & he ſhall prepare the way before my face. And ſtraight after ſhall come to this Temple, the Lord or Ruler, whom ye ſeek & the MESSENGER OF THE TESTAMENT whom you deſire. Behold, he cometh ſayth the Lord of hoſtes, and who can imagine the day of his comming? or who can ſtande or abide to ſee him? for he ſhall be as a purging fire &c.*

By all which is made euident, that Chriſt

Christ must come & appeare in the second Temple before it be destroyed, (as Iesus did) and therefore hee cannot be now to come, seeing the sayde Temple was destroyed aboue one thousande and five hundred yeres past by the Romaines, as hath beene sayd. Which destruction and finall desolation, was prophesied by Daniell, to ensue soone after the byrth and passion of Christ in these words. *After sixtie and two hebdomades, Christ shall be slaine: and a people with their Captaine to come, shall destroy the Cittie, and the Sanctuary, and the end thereof shall be wasturie or spoyle. And after the warre ended, there shall ensue the appointed desolation.* Which prophecy to haue fallen out liuerally about 40. yeres after Iesus was put to death, whē Ierusalem was destroyed & the Temple overthrowne by Titus, the story of Iosephus y<sup>e</sup> learned Iew, who was Captaine against Tytus in that war, doth manifestly and at large declare.

And for that we haue made mention heere of Daniels prophecy concerning the particuler time of Christes comming, and of hys death, which confirmeth the purpose we

*Dan, 9.*

The second Temple to be destroyed presently after Christes passion.

*Iosep. de bel. Iudaico li. 6.*

The fift prooffe. The 72, makes

Two kinds  
of weekes.

treate of ſo perſpicuouſly, as nothing can be ſaid more euident, it ſhal not be amiſſe to examine the ſame before we paſſe any further. For better conceiuing whereof, it is to bee vnderſtoode, that thys Greeke word *Hebdomada*, (ſignifying ſeuen) doth ſom-time import a weeke or ſeauen dayes, according to our common uſe, and then it is called in Scripture *Hebdomada dierū*, a weeke of daies, as in Daniell the tenth chapter, and the ſecond verſe, where the Prophet ſaith of himſelfe, that he did mourne three weekes of dayes. But at other times, it ſignifieth the ſpace of ſeauen yeeres, and is called in Scripture *Hebdomada annorum*, a weeke of yeeres. As in Leuiticus where it is

*Leu. 25, vide ſayd; Thou ſhalt number ſinto ſebeti-  
etiam ca. 23 ſeauen weekes of yeeres, that is ſeauen  
et al. paſſim times ſeauen, which make fortie and  
nine yeeres.*

Now then it is certaine, that Daniell in the Prophecie before alledged, where hee aſſigneth ſixty-two weekes to y time of Chriſtes death, could not meane *weekes of dayes*, for that hee appoynteth onely ſeauen weekes, to the rebuilding of the Citie of Ieruſalem, of the Temple, and

of

of the wals about; which were not ended but in forty and nine yeeres after, as may be gathered by the Bookes of Eldras: which forty nine weekes, do make iuſt ſeauen weekes of yeeres. And therefore it is certaine, that ſuch Hebdomades of yeeres, are meant heere by Daniell in all the prophecie.

First then, whē the Angel came to comfort him, and to open vnto him, ſecrets for the time to come, he ſayd theſe wordes; *Marke my ſpeech, and Vnderſtand the Viſion. The ſeauentie Hebdomades or weekes are ſhortened, (or haſtened) Vpon thy people & Vpon thy holy City: to the end all pre- uariation & ſinne may take an end, and iniquity be blotted out & euerlaſting iuſtice be brought in place ther- of: to the end that Viſions & prophe- cies may be fulfilled, and the HOLY OF HOLIES may be annoynted.*

In which words, it ſeemeth that the Angel did allude by naming ſeauen- tie, vnto the ſeauentie yeeres of cap- tiuitie, prophecied by Ieremie, after which ended, the people ſhould be deliuered from their temporall bon- dage in Babilon. And therefore Da- niell now being in that place, and

*Lib, 3, et 2,*

*Dan. 9,*

*Ierem, 25, et 29,*

Why the Angel na- med ſeuen- tie and two Hebdoma- des in thys place.

perceiuing the ſame time to bee expired, prayed to God with great inſtance, to fulfill his promiſe made by Ieremie. Whereto the Angell answered, that it ſhould be done. And as after the expiration of 70 yeeres, God was now to deliuer them from the bodily captiuitie of Babilon: ſo was hee alſo after ſeauentie Hebdomades more, to deliuer them from bondage of ſinne & preuarication, and that by the annoynted Meſſias, which is indeede *the Holy of Holies.*

This (I ſay) may be the reaſon of naming ſeauentie Hebdomades, thereby to allude to the number of the ſeauentie yeeres of that Babilonickall ſeruitude. For that immediately after, the Angel appoynteth the whole exact nūber to bee threeſcore and nyne Hebdomades, that is, ſeauen to the building of the City and Temple, and ſixty-two from that to y death of Chriſt, in theſe words.

*Dan 9,*

The exact  
number of  
weekes from  
the build-

*Know thou and marke, that from the end of this ſpeech, to the time that Ieruſale ſhal be builded, and vnto Chriſt the Captaine, there ſhal be Hebdomades ſeauen, and Hebdomades ſixtie-two: and the ſtreets & wals (of Ieruſalem)*

rusalem) shalbe builded again, though with much difficultie of the times: after sixtie and two Hebdomades, Christ shall be slaine. And the people that shall denie him, shall not be his. &c. And then vnto consumation and end, shall perseuere desolation.

Now then, if wee put these yeeres together, which are here mentioned by Daniell: that is, first the seauen Hebdomades, which make fortie and nine yeeres, and then the threescore and two, from the restauration of Ierusalem, which make foure hundred, thirty and foure more, we shall finde the whole number to be foure hundred, and eightie-three yeeres. Which being begunne from the first yeere of Cyrus, as some wil, (for he first determined the Iewes reduction,) or from the second yeere of Darius, as others will, (for that hee confirmed and put the same in execution,) or from the twentie yeere of the said Darins, for that then, he made a newe Edict in the fauour of Nehemias, and sent him into Iurie, euery way they wil end in the raigne of Herod and Augustus, vnder whō Christ was borne, or in the raigne of Tiberius Cæsar, vnder whom he

M 4 suffered.

ding to the second Temple to the death of Christ, 62,

The account of Daniels weekes.

suffered. And by no interpretation in the world, can bee auoided, but that this time appointed by Daniel, is now out, aboue one thousand & five hundred yeeres past, whyle yet the Temple stood, and was not put to desolation. And therefore of necessity, Christ must be come about that time, and neuer more heerafter to be looked for.

The sixth  
proofe.

The tradi-  
tions of  
Rabbines.

*Thal tract.*  
*Sund cap.*  
*belec. et alibi*

*Thal in tra.*  
*Anoda Zara.*

The traditions and obseruations of the olde Iewes themselves, doe meruailously confirme this beleefe of ours, for that they all did run to thys one point, that about the tyme of Augustus his raigne, (wherein Iesus was borne) the Messias shoulde appeare. It is often repeated in the Thalmud, that one Elyas left this tradition, that the world should endure sixe thousand yeeres; that is, two thousand before the Lawe of Moses, two thousande vnder y same Lawe, and two thousand after that vnder the Messias. Which last two thousand yeeres, by all computation, could not begin much from the byrth of Iesus. And the Rabbines a great while agoe, complained in theyr Thalmud, that there seemed to them in those dayes, seauen hun-



hundred and fourteene yeeres paſt,  
ſince Chriſt by the Scriptures ſhold  
haue appeared : and therefore they  
doe meruaile why God ſo long de-  
ferreth the ſame.

An other obſeruatiō they name  
vpon the wordes of Eſay, *Parvulus Eſay. 9.*  
*natus eſt nobis*, a little chyld is borne An obſer-  
vnto vs. In which wordes, for that uatiō of  
they finde the Hebrue Letter *Mem*, the Caba-  
to be ſhut in the miſt of a worde, liſtes.

(which is ſtrange in that tongue, for  
that *Mem* is wont to be open in the  
miſt of words, and ſhut onelie in  
the end,) they gather many ſecretes.  
And among other, that ſeeing *Mem*  
ſignifieth ſixe hundred yeres, ſo long  
it ſhould be after Eſay, vntil the time  
of Chriſt. Which account of theyrs  
falleth out ſo iuſt, that if you reckon  
the yeeres from Achaz King of Iu-  
da, in whoſe time Eſay ſpake theſe  
wordes, vntil the time of King He-  
rod vnder whom Chriſt was borne,  
you ſhall perceiue the nūber to faile  
in little or nothing.

*Thal. in lib.*  
*Sabbat. et in*  
*tract. Sanbe.*

*Eſay. 7.*

*Math. 2.*

A much lyke obſeruatiō hath The obſer-  
Rabbi Moſes, the ſon of Maimon, uatiō of  
(whom the Iewes doe holde in ex- Rabbi Mo-  
treame great reuerence, calling hym ſes.  
*the Doctōr of iuſtice*.) in his Epiſtle

*Rab. Moses*

*Ben Mai-*

*mon. ep. ad*

*Iudeos Afri.*

*Rab. Iosue*

*Ben. Lewis, in*

*Thal. tract.*

*Sanhed. cap.*

*helec.*

*Esay, 66.*

Christ by-  
deth him-  
selfe in the  
Sea.

The obser-  
uation of  
the Thal-  
mud.

to hys Countrimen of Affrica, con-  
cerning the time of Christes appea-  
raunce, which hee thinketh to be  
past according to the Scriptures, a-  
boue a thousand yeeeres in his dayes,  
(he lyued about the yeere of Christ,  
one thousand, one hundred & for-  
tie,) but that God deferreth his ma-  
nifestation for theyr sinnes.

To which purpose also, appertai-  
neth the Narration of one Elias, as  
Rabbi Iosue reporteth it in y<sup>e</sup> Thal-  
mud, y<sup>e</sup> the Messias was to be borne  
indeede, according to the Scripture,  
before the destruction of the second  
Temple; for that Esay saith of the  
Sinagogue, *Before she was with child*  
*shee brought forth: and before the*  
*griefe of trauaile came, shee was deli-*  
*uered of a man child.* That is, sayth  
hee, before the Sinagogue was af-  
flicted and put to desolation by the  
Romaines, she brought forth the  
Messias. But yet (sayth he) this Mes-  
sias for our sinnes, dooth hide him-  
selfe for a time in the Sea, and o-  
ther desert places, vntill we be wor-  
thy of his comming. To the like ef-  
fect is the obseruation of the Thal-  
mud it selfe, and of diuers Rabbines  
therin, concerning the wicked man-  
ners

ners of men that ſhoulde be at Chriſt's appearance vpon earth, of who they doe pronounce theſe wordes : *belec. Rab. The wiſe men in Iſraell ſhall be ex-tinguiſhed : the learning of our Scribes and Pharifſes ſhall be putriſied : the ſchools of Diuinitie ſhal be ſtewes at that time.* Which thing Iosephus ſaith, that lyued in the ſame age with our Sauour Chriſt, affirmeth to be fulfilled in the tyme of Herode : in ſo much, that if the Romaines had not deſtroyed the, without doubt, ſayth he, eyther the earth would haue opened and ſwallowed them downe, or els fire from heauen would haue conſumed them.

All then runneth to this end, both by Scripture, tradition, obſeruati-  
on, and inſtinct of God himſelfe : that about Herods time the true Meſſias ſhould be borne. And heereof came that common and publique fame that is recorded by Tacitus Suetonius, and Iosephus, (which was alſo written in open ſight, vpon the chief-  
eſt Tower of the Citie of Ieruſalem) that out of Iurie ſhould riſe, a ge-  
nerall Lord of the vniuerſall worlde.

*Thal. tract. Sanhed. cap. Iohan. Rab. Iuda. Rab. Nebo- Iosep lib. 20. anti ca. 6. et 8. et lib. 6. de bel. Iud. 15. et li. 7. cap 9*

The ſeuenth  
prooſe.  
Foreboding.

*Tacit. li. 12 Sueton. in Vita Veſp. Iosep. de bel. Iuda. lib. 7 cap. 12,*

Which Prophecie, as the Romaines eyther contemned, or turned ano-  
ther

ther way, applying the ſame afterward to the Emperour Veſpaſian, ſo the Iewes vnderſtood it of their Meſſias, and Herode feared the matter greatly; and for that was ſo watchfull to extinguiſh the line of Dauid as hath beene already ſhewed.

The eyght  
proofe.

The gene-  
rall expecta-  
tion of the  
people.

John, 1,

John. 10.

Heereof alſo it did proceede, that the Magi, or Wiſe men of the Eaſt, attended ſo diligently about y<sup>e</sup> time, to expect the ſtarre that Balaam had promiſed at the comming of thys King. Heere-hence alſo it was, that the whole people of Iurie, remained ſo attent at thys time, more then euer before or ſince, in expecting the Meſſias. Whereupon, ſo ſoone as euer they heard of I. Baptiſt in the Deſerte, they ran vnto him, asking if he were Chriſt? As afterward alſo they flockt to Ieſus, demaunding; *Art thou he which is to come, or do we expect another?* Which wordes import the great expectation wherein that people remained in thoſe dayes. Neither wanted that expectation in the chiefe Gouvernors themſelues, as may appeare by that ſpeech of theirs to Ieſus; *How long wilt thou kill vs,* (with thys expectation?) *if thou be Chriſt, tell vs plainly.*

Of

Of which fame, expectation, and Diuers false  
greedie desire of the people, diuers Christs did  
deceiuers tooke occasion to cal the rise in Iurie.  
selues the Messias in those daies, and  
the people followed them presently :  
which thing had not happened in  
any age before. And among other,  
there is named one Iudas Gauloni  
tes, or Galilaus (as S. Luke calleth  
hym,) and another Iudas the sonne  
of Ezechias, both of them very wic-  
ked and licentious fellowes. One al-  
so called Atonges, a sheeheard and  
two other, named Theudas. & Egip-  
tus, most notable deceiuers. And a-  
boue all, there was one Barcozbarn,  
(who as the Thalmud affirmeth) for  
thirty yeeres together was receiued  
for the Messias, by the Rabbines  
themselues, vtill at last they slewe  
him, for that he was not able to de-  
liuer them from the Romaines.

Which facility in the people whē  
Herod sawe : he caused Nicholas  
Damascenus (as I noted before) to  
deuise a petidegree for him, from the  
auncientest Kinges of Iuda, and so  
he, as well as other, tooke vpon him  
to be the Messias, whom diuers car-  
nall Iewes, that expected the Messias  
to be a magnificent King, as Herod  
was,

*Acts 5.  
Iosep lib. 17  
ca. 8. et 16. 18  
ca. 1. et 2. et  
lib. 20. cap.  
2. et 6.*

*Thal. tract.  
San ca. helec  
Rab. Moses  
Ben Maim.  
in Sententijs*

*Nicol. Da-  
mascenus,  
Iosep. lib. 14.  
antiq. cap. 2.*

was, would ſeeme to belceue, and divulgate abroad, and thereof in the Goſpell, they are thought to haue beene called *Herodiaſi*, that is, Herodians or followers of Herod, who came to tempt Chriſt, with the Scribes and Pharifiſes.

Wherefore to conclude at length, this weighty poynt of the tyme of Chriſtes appearing; ſeeing that about y<sup>e</sup> birth of Ieſus vnder Herods raigne, there concurred ſo manie ſignes and arguments together: as the generall peace of the Romaine Empyre; the defection of the lynce and regiment of Iuda; the open decay of the ſecond Temple; the iuſt calculation of Daniels Hebdomades; the attestation of Oracles; the obſervation of Rabbines; the publicke fame & expectation of all the Iewes: together with the palpable experience of more then fifteene hundred yeeres paſt, ſince Ieſus appeared, wherein we ſee the Iewiſh people in vaine doe expect another Meſſias, they being diſperſed ouer all the world, without Temple, law, Sacrifice, Prophet, or promiſe for their redemption, (which neuer happened vnto theſe til after Ieſus death,

for

for that in all other theyr baniſhments, captiuities, and afflictions, they had ſome Prophecie, conſolation, or promiſe for theyr deliuerie.) Theſe things all (I ſay) conſidered and put together, we may moſt vndoubtedly and aſſuredly conclude, that Ieſus was borne at the iuſt time appointed, and fore-told by the ſpirit of GOD; and conſequentlie, that he only was the true Meſſias & Sauior of the world, which yet ſhall better appeare, by examination of other things that are to follow.

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*The ſecond Conſideration.*

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NOW in the ſecond conſideration Chriſt hys  
there come to bee weighed theſe byrth.  
poynts following; the lyne & ſtock  
of Ieſus; his manner of conception;  
the place, of bys birth; his circumciſion & name; his adoration by the  
Magi; his preſeruation in the Temple;  
and hys flight to Egipt.

For hys line and ſtock, there was Ieſus lyne  
neuer man denied or doubted, but  
that Ieſus was directly of the Trybe  
of Iuda, and deſcended linially by  
hys Mother of the peculier houſe of \* 3, Reg, 7,  
David, (\* according as it was fore- *Pſalm, 80,*  
tolde

*Esay, 11,**Math, 1,**Luke, 3,*

tolde that the Messias should doe,) which is prooued most cleerely by the two Genealogies & pedigreees, sette downe by S. Mattheue and S. Luke, of the blessed Virgins whole descent, from Dauid to Ioseph, that was of the same Tribe and kindred with her. And it is confirmed by theyr repaying to Bethleem, (when Proclamation was made by Cyrenius in \* Augustus name, that euerie person should repayre to the heade City of theyr Trybe and family, to be cessed for theyr Tribute,) seeing that Bethleem was the proper City onely of them that were of the house and line of Dauid: for that K. Dauid was borne therein. And finally, it is euident by that the Scribes and Pharises, who objected matters of much lesse importanee then thys against Iesus, (as that he was a Carpenters sonne, therby to debase him for his pouerty,) yet neuer objected they against him, that he was not of the house of Dauid, which they would neuer haue omitted, if they might haue doone it with any colour: for that it wold haue weighed more against him then all the rest, and would in one word haue dys-

patched

\* Of this  
matter writ-  
teth Iosep.  
*lib, 18, cap.*  
*1. antiq.*

*1, Regu, 17,**2, Reg, 2,**Math, 13,**Luke, 6,*



patched the whole controuerſie. Nay  
I adde further, that it remaineth re-  
giſtred in the Iewes Thalmud it ſelfe, *Thal. traß.*  
that *Ieſus of Nazareth Crucified, was San ca. Nig.*  
*of the blood royall from Zorobabel of mar had.*  
*the houſe of Dauid.*

For the maner of his conception,  
and the Meſſage or annunciation  
made vnto his Mother by the An-  
gel, albeit it depend principally, vpon  
the relation and credite of the  
Virgine herſelfe, who onely was pri-  
uie thereunto: and vpon the testi-  
monie of Ioseph, to whom it was re-  
uealed by the ſame Angel afterward;  
yet, he that ſhall conſider the circũ-  
ſtances of the thing it ſelfe: as firſt,  
the ſimplicity of both the reporters,  
then, howe that it is not vnlikelie,  
that Ioseph being iuſt (as he is de-  
ſcribed) woulde haue concealed a  
thing ſo much againſt himſelfe, &  
againſt the Law, if he had not ſome  
way beene aſſured of the truth.

Thirdly, the innocent age of the  
blessed Virgine, (who was not paſt  
fourteene yeeres olde at that tyme,  
as S. Auguſtine and other auncient  
Fathers doe prooue by manifeſt ar-  
guments.) All theſe things I ſay, do  
make it improbable, that ſhe woulde  
inuent

The maner  
of his con-  
ception.

*Luke, 1,*

*Math, 1,*

*Augu lib. 4,  
de Trin. ca. 5  
et lib. cont.*

*Iudaos ca. 5,  
Chriſoſt. in  
cap. 1, Luc.*

inuent ſuch a matter of herſelfe. And finally the ſtrange prophecy which ſhe vttered in her Canticle of *Magnificat*, and which we ſee nowe fulfilled, (albeit at that time verie unlikely,) to wit, *That all generations ſhould call her bleſſed*. Theſe circumſtances, he that ſhall conſider them, cannot but ſee that the matter muſt needes be true.

The maner  
of Ieſus na-  
tiuitie.

*Eſay, 7,*

*Parthenos.*

*Rab, Simeon  
Ben. Iohai.*

And as for the kind and manner of his natiuitie: moſt manifeſt it is by ſcripture, that the Meſſias was appointed to be borne of a Virgine, for ſo ſayth *Eſay* plainlie: *Behold, a Virgine ſhal conceiue, and bring forth a Sonne*. And *Eſay* appointeth thys to King Achaz for a wonderfull and a ſtrange ſigne from G O D, which he could not haue doone in reaſon, if the Hebrue worde in *y* place, might haue ſignified a young woman onlie, (as ſome latter Rabbines will affirme), for *y* it is no ſigne or ſtrange thing, but verie common and ordinary for young women to conceiue and bring forth children. Wherefore the Septuagint doe verie well translate it in Greeke, by the proper name *Virgine*, and ſo did alſo the elder Iewes vnderſtand it, as Rabbi Sime-

on well noteth. And Rabbi Moses in cap. 2, Hadarfan, of singuler credite with Gene. the Iewes, vpon these words of the Rab, Moses Psalmes: *Truth shall bud forth of Hadar. in the earth,* &c. sayth thus: heere Psal. 14. Rabbi Ioden noteth, that it is not Verse 12, sayd, *Truth shall be ingendered of the earth,* but, *Truth shall bud forth,* To signifie thereby, that the Meffias, (who is meant by the worde *Truth*) shall not be begotten (as other men are) in carnall copulation. Thus farre Rabbi Moses: who in another place, that is, vpon the twenty and fve Chapter of Genesis, alledgeth Rabbi Berachias to bee of the same opinion; and to prooue it out of the hundred & nine Psalmes and fourth verse.

The same is prooued also, in the plain words of the Prophet Ieremie: *God hath created a newe thing vpon earth: a woman shall inuiron (or inclose) a man.* That is, she shall inclose him in her wombe, and bring hym forth after a newe and strange maner, without generation of man. And finally, Rabbi Hacadosch proneth by Cabala out of many places of Scripture, not onely that the Mother of the Meffias shall be a Virgin, but

Jerem. 31,

Ra. Hac qu.  
3. in Ea. c. 9

*Betu. in lib.  
de car. Sibyl.*

but alſo that her name ſhall be Ma-  
rie. All the tenne Sibyls in like man-  
ner, (according as Betulius ſetteth  
out theyr Prophecies) doe make ſpe-  
ciall mention of the Mother of the  
Meſſias, that ſhe ſhould bee a moſt  
pure and holie Virgine; ſo that thys  
matter was reuealed verie cleerely,  
both to Iewe and gentile before it  
came to paſſe. And Clemens Alex-  
andrinus writeth, that Simon Ma-  
gus, to the end he might not ſeeme  
inferiour to Ieſus in thys poynt, fay-  
ned, that he was alſo borne of a Vir-  
gine, as Ieſus was.

*Clem. in  
recog.*

The place  
appointed  
for & byrth  
of the Meſ-  
ſias.

*Mich, 5,*

That Bethleem where Chriſt was  
borne, was the peculier place preor-  
dained by God for the birth of the  
Meſſias: the Prophet Michæas fore-  
told plainly, when he vttered diuers  
ages before Chriſt was incarnate,  
theſe wordes; *And thou Bethleem  
Ephrata, art but a little one (in re-  
ſpect of thouſands in Iuda: ) and yet  
ſhall there come forth of thee, one  
that ſhall be the RULER of Iſraell:  
and his coming forth is from the be-  
ginning, and from THE DAIES  
OF EYERNITIE.* By which  
words is plainly expreſſed, that altho  
Bethleem were but a little poore  
Towne,

Towne, (as indeede it was, in comparison of many other in Iuda:) yet therein ſhould be borne temporally that Gouvernour of Iſraell, whoſe diuine byrth, was before the worldes foundation, and from all eternitie. And ſo doe interprete thys place, both Ionathan Ben vzelell the great Author of the Chaldie Paraphraſe, (who dyed twenty eyght yeeres before our Sauour Chriſt was borne,) and alſo Rab. Selomoth and Hacadofch, in theyr Commentaries vpon thys place of Michæas.

The ſame thing fore-tolde Dauid of Ephrata, or Bethleem, (for both names doe ſignifie one thing; as appeareth by the former place of Michæas and \* others,) when talking of the Meſſias, & beeing deſirous to knowe where he ſhould be borne, ſayth; *I will not goe into the tabernacle of my houſe, nor into my bed: nor will I giue mine eyes ſleepe; or reſt to the temples of my head: Vntill I finde out the place that is appointed for my Lord: the tabernacle (or houſe) for the God of Iacob.* And then, the myſterie beeing reuealed vnto him: he ſayth preſently; *Beholde, wee haue heard of it (nowe) in Ephrata (or Bethleem,)*

\* Gene. 35.

and 48.

1. Cron. 2,

Pſalm, 138

\* Thys he  
said for that  
in Dauids  
time Beth-  
leem stood  
nigh vnto  
woods.  
*Math, 2,*

*Orig. cont.  
Cels.*

The Angels  
singing.

The name  
of IESVS.

*Bethleem) we haue founde it out in  
the fieldes of \* woodes. And to shewe  
how he reuerenced y place for that  
cause, he addeth immediatly; We  
will adore in the place where his feete  
haue stood. Whereby he fore-pro-  
phecieth, not onely the adoration  
vsed after in that place vnto Iesus by  
the Magi, or three kings of the East,  
but also of all other adoration vsed  
in the same place in the memorie of  
Iesus, by other deuout Christians  
vntill thys day, for which cause O-  
rigen sayth, that the place of Bethle-  
em, was most famous and renou-  
ned in hys dayes.*

For the Angels appearing to the  
Sheepe-herds, in the nyght of the  
Natiuity, there can be no more said,  
but the credite, honistie, and simplici-  
tie of them that reported it; and  
likely it is, they woulde neuer sayne  
a thing, that might haue been refu-  
ted by testimony of the Shepheards  
themselues, if it had been false.

Of the Name of IESVS, giuen to  
hym in hys circumcision; it was to  
be scene sette down in a booke, that  
how soeuer it were not scripture, yet  
was it extant in the worlde before  
Christ was borne. I mean the second  
Booke

Booke of Eſdras, which hath theſe wordes in the perſon of G O D the Father. *Behold, the ſame ſhall come, when the ſignes ſhall appeare that I* 2. Eſdr. 7, *haue tolde, &c. And my ſon I E S V S ſhal be reuealed, with thoſe who are with him. And after thoſe yeeres my ſonne C H R I S T ſhall die: and the earth ſhall render thoſe that ſleepe therein.*

Rabbi Hacadoſch alſo prooueth by arte Cabaliſt, out of many places and textes of Scripture, that the Meſſias name at his comming, ſhall be I E S V S. And among other, hee addeth this reaſon: that as *ſ* name of him who firſt brought the Iewes out of bondage into the Lande of Promise, was Ieſus, or Ioſue, (which is all one) ſo muſt his name be Ieſus, that ſhall the ſeconde time deliuer them from the bondage wherein they are, and reſtore them to theyr olde and auncient poſſeſſion of Iurie: which is the chiefe benefit they expect by the Meſſias.

*Rab. Haca.  
in Eſay, 9.  
Gene. 49.  
Pſal. 71,  
and 95.*

Note thys  
reaſon.

Finally, it is not probable, that the Virgine Mary ſhould ſayne thys name of herſelfe, for that among the Iewes there were many other names of more honour and eſtimation at that

that time, as Abraham, Iſaack, Iacob, Moſes, and Dauid. And therefore if ſhe wold haue feigned anie: it is like ſhe would haue taken one of them, as ſoone as this, which had not been the name of any great Patriarch.

The coming of the three kings.

\* Cyp. ſer.  
idem Tert.  
lib. 3. cont.  
Marcion. in  
billar. lib. 4.  
de Trin.  
Joſua, 11,

There followeth the comming of the three Magi or wiſemen from the Eaſt: of whom \* Cyprians wordes are theſe: *It is an old tradition of the Church, that the Magi of the Eaſt, were Kings, or rather little Lords of particular places.* Which is to be vnderſtoode, ſuch little Kings as Joſua ſlew thirty in one battaile. And it is to be noted, that S. Matthew maketh mention of the comming of theſe Kings to Ieruſalem, as of a knowne & publique matter, whereof all Ieruſalem and Iurie were able to beare him witneſſe. For he talketh of theyr often comming to Ieruſalem, and of the inquiry for the newe borne King: of their ſpeech & conference had with Herod: as alſo of Herods conſultation with ſcribes and Pharifies about the place of the Meſſias birth. And finally, he ſheweth the moſt pitiful murder that enſued, of almoſt \* infinite infants, in all

\* 14. Thouſand as ſaith the Lyrurgie of the Aethiopians, at Calend. Græcorum.



all the circuite of Bethleem for thys matter. Which could not be a thing vnknown to all Iurie, & much leſſe ſained by the holy Euangelist Saint Mathew, for that he ſhoulde haue giuen his aduerſaries the greateſt advantage in the world; if he had begun his Goſpell, with ſo notorious and open an vntruth, which might haue been refuted by infinite perſons that were yet aliue.

Epiphanius is of opinion, that the three Kinges arriued in Ieruſalem, two yeeres after Chriſtes Natiuitie, for that Herod ſlewe all the infants of that age. But other holde more probable, that the ſtarre appeared vnto them, two yeeres before Chriſtes natiuity, ſo that they came to Bethleem the thirteenth day after Chriſtes birth, according as the Church doth celebrate the Epiphanie. Saint Baſile thinketh that they were learned men, and myght by theyr learning and Arte Magicke, (wherein thoſe Countymen at that tyme were very ſkilful,) ynderſtande and feele, that the power of theyr Heathen Gods, was greatly diminiſhed and broken. They might alſo be ſtirred vp with that cōmon brute

N and

*Epiph. ba-  
riſt. 51.*

*Amō. Alex.  
in Harm,  
Niceph. lib.  
1, cap. 13.*

*Baſil ſer. in  
nati. Dom.*

and generall prophecie, spread ouer all the East in those dayes; as both Suetonius and Iosephus do recorde.

*Suet. in Vef. cap. 4.*

*Iosep. lib. 7. de bel. ca. 12.*

*Num. 24.*

*That out of Iurie should come an vniuersall King ouer all the worlde.* By these meanes (I say) and by the prophecie of Balaam, left among them from Moses time, (for he was a Gentile) whereby was signified, that a starre should rise and declare a great and mighty King in Israell; they might be induced at the sight of this starre, to take so long a iourney as they did towards Iurie.

Prophecies of things that should fall out in Bethleem.

*Num. 24.*

*Psal. 71.*

*Ierem. 31.*

*Gen. 35*

This starre (as I haue sayd) was fore-told by Balaam a Heathen prophet, aboue one thousand and fife hundred yecres before it appeared. And after Balaam again, it was prophecied by Dauid, that Kings of Arabia, Saba, and other Easterne Countries should come and adore Christ, and offer both golde and other gyfts vnto him. The murder also of those infants of Bethleem, was presignified by Ieremie, in the weeping of Rachell for the slaughter of her children: which Rachel was buried in Bethleem, and for that cause, those Infants were called her chyl-dre, albeit she were dead aboue two thou-

thousande yeeres before they were  
slaine, and aboute one thousand and  
fue hundred yeeres before Ieremie  
wrote thys prophecie.

Amongst which infants, Herode also for more assuraunce, slewe an infant of his own. For that (as Phyllo noteth) he was descended by hys Mothers side of the lync of Iuda. Which crueltie comming to Augustus eares, he sayd, (as Macrobius reporteth) that he had rather bee Herods swine then hys sonne, for that Augustus he beeing a Iewe, was forbidden by speech of his religion to kil his swine, though Herod. not ashamed to kill his sonne.

The same starre wherof we spake, is mentioned by dyuers Heathen Wryters: as by Plinie, vnder the name of a Comete, (for so they termed all extraordinary starres) which appeared in the latter end of Augustus dayes, & were far different from all other that euer appeared. And therefore contrary to the nature of those kind of starres, it was adiudged by the whole Colledge of Soothsaiers, to pretend vniuersall good vnto the earth, and for that cause had an Image of mettall erected to it in Rome, and (as Plinies wordes are)

*Philo lib. de temp.*

*Macro, lib. 2 Saturnal. cap. 4.*

*Plin. lib. 2. capit. 25.*  
Heathen testimonies for the star which guided y<sup>e</sup> Wise-men.

*Is Cometa Venus, tota orbe colitur*, that onely Comete, is worshipped throughout the whole world.

*Orig. cont.  
Celsum.*

Origine also writeth of one Chæremôn a Stoike, that was much moved with the consideration of this Starre, and for that after the appearance thereof, he perceived the power of his Gods decayed: tooke a journey into Iurie, (in companie of other Astronomers) to informe himselfe further of the matter. Wherunto Chalcidius a Platonick doth ad-

*Chalcid apud Marfil.  
Ficin tract.  
de stella  
Magi.*

that the Chaldean Astronomers did gather by contemplation of this star, that some God descended from heaven to the benefit of mankind. And finally, the Sibyls talking of the coming of Christ, affirmed plainlie:

*Sibyl. Samia  
apud Betul.*

*Rutians eum Sydus monstrabit*: a blazing starre shal declare his coming. Which prophetic, Virgil the Poet hauing read in Augustus tyme, and soone hauing scene & same fulfilled: applyed it (as I haue shewed before of all the rest,) to the flattering of Cæsar, and therefore he sayth in the place before alledged,

*Eglog. 4.*

*Ecce Dionæ,*

*processit Cæsaris astrum.*

Behold the star of Cæsar, (descended

ded of Venus) hath nowe appeared. <sup>cc</sup>  
Which starre indeede, was the starre  
of Cæsars Lord and Maister.

After fortie dayes past ouer, Saint  
Luke reporteth, how Iesus by hys  
Mother was presented in the Tem-  
ple of Ierusalem: and therewithall,  
recounteth two strange things that  
happened at the same time, to wit,  
that two graue and reuerende per-  
sons, Simeon, surnamed Iust, and  
Anna the Prophetesse: both of sin-  
gular sanctitie amongst the Iewes,  
comming into the Temple at the  
same time when Iesus was there in  
• hys Mothers armes: tooke notice of  
hym, and acknowledged him pub-  
liquely for the Messias and Sauour  
of the world. Fore-telling also by the  
Spyrite of prophetic, dyuers particu-  
ler things y were to ensue, both to  
Christ and Christians, & especially  
to hys Mother the blessed Virgine.

Which things being published at  
that time, and confirmed afterwards  
by the cuent, doe well declare, that  
thys narration of S. Luke could not  
be forged; as doe also the number  
of particuler circumstaunces sette  
downe about the tyme, place, and  
persons, most notoriously knowne

*Luke, 12.*

The presen-  
tation of  
Iesus in Ie-  
rusalem.

Anna the  
Prophe-  
teſſe.

Simeon.

*Thal tract.  
putkei. A-  
nouth.*

*Thal. tract.  
Ioma cap.  
Tereph. Be-  
calps.*

Chriſtes  
flight into  
Egypt.

*Luke, 2,  
Oſea, 11,*

*Eſay, 19,*

to all Ieruſalem. For, as for Anna, ſhe had lyued from her youth vntill four ſcore yceres of age in the Temple, and thereby was knowne to the moſt part of Iurie. And as for Simeon, he was the Scholler of the moſt famous *Hillel*, & condiſciple to Iona- than maker of the Chaldie Para- phraſe, of whom I ſpake before, and the Iewes Thalmud confeſſeth, that by the death of theſe two men, (e- ſpecially of Simeon) fayled the ſpy- rite of the great Sinagogue, called *Sanhedrin*: which after the captiui- tie of Babilon vntill Herods tyme, ſupplied (in a ſorte) the ſpirit of pro- phecie, that was expreſly in Iſraell before the ſayd captiuitie.

Of Chriſtes flight into Egypt for feare of Herod, S. Luke wel noteth, that it was prophecied by Oſea long before, *that God would call his ſonne out of Egypt*. And the Prophet Eſay deſcribeth the ſame very particulertly when he ſayth: *Behold our Lord le- bona ſhal aſcend &c. (or ryde) vppon a lyght cloude: (which was his fleſh or humanitie) and ſhall goe down in- to Egypt, and all the Idoles of Egypt ſhall ſhake at his preſence.*

Which latter poynt, Eusebius ſhew-

ſheweth that it was fulfilled moſt evidently in the ſight of al the world, for that no Nation came to Chriſtian Religion with ſo great celeritie or feruour, as dyd the Egyptians, who threw downe theyr Idols before any other heathen Nations. And as they had beene the firſt in Idolatrie to other Countreyes: ſo were they the firſt, by Chriſtes comming vnto them, that afterward gaue example of true returne to theyr Creator. It followeth in Eſay: *And I will giue vppre Egypt into the handes of cruell Lordes: and a Potent King ſhall take dominion ouer them.* Which was fulfilled about the verie time wherein Chriſt was to come. For that then, after many ſpoyles and cruelties exerciſed vpon Egypt by the Romaine Lords & Princes, as Pompey, Cæſar, Anthony and others: in the end Cleopatra theyr Queene, that was the laſt of all the bloode and lyne of the Ptolomies, was enforced to ſley herſelfe: and ſo Auguſtus the Emperour tooke poſſeſſion of al Egypt, and ſubiected it as a Province to the Romaine Empire.

But conſider you, how Eſay concludeth ſy matter, after all theſe temporall

*Euseb. lib. 6  
dem cap. 20,  
et lib. 9, cap.  
2, 3, 4.*

The benefite that Egypt receiued by Chriſtes ſight vnto it.

*Prooves of Christianitie.*

ponall afflictions threatned against Egypt, and confesse, that such aduersitie, is no signe of Gods dys-fa-  
uour to the who receiue it. For thus  
sayth God after all his cominations,  
*In that day, there shall bee an Altar  
of Iehoua in the midst of Egypt: they  
shall cry to God in their tribulation,  
and he shall send them a Saviour, &c.  
Blessings shall be in the midst of that  
Lande, to whom the Lord GOD of  
Hostes hath given his benediction, say-  
ing: Blessed is my people of Egypt.*  
And heere we make an ende of our  
second Consideration.

*The third Consideration.*

The life &  
actions of  
I E S V S.

NOW in the thirde place there cometh to be considered (according to our former diuision) the life, conuersation, doctrine and myracles of I E S V S. And first, touching things doone by him after his coming out of Egypt, which might be about the sixt or seauenth yere of his age, vntill hys baptism by S. Iohn, *Iust in Trip.* which was the thirtieth, there is lyt-  
*Chriftm Iob,* tle recorded, cyther in prophane, or  
*Aug. li. 4, de Ecclesiasticall* wryters. For that as S.  
*Trin cap. 5.* Iustine, S. Chrysostome, S. Augu-  
stine



fine & others do write, he bestowed that time in the cōmon exercise and labours of mans lyfe : thereby to shewe hymselfe true man, and gyue demonstration how much he hated and detested idlenes.

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Of S. Iohn Baptist.

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OF Saint Iohn Baptist, all Hebrue Wryters of that tyme doe make mention, with exceeding praise and admiration of hys holinesse : especially Iosephus that lyued immediatly after Christes daies, sayth : he was, *Vir optimus : Iudeos excitans ad virtutum studia.* A most excellent man, *Iosep. lib, 18, antiq. cap, 7* stirring vp the Iewes to the exercise of vertue. Hee addeth also, that partly for feare of the great concourse of people which flocked vnto him, and partly by the sollicitation of Herodias, concubine and brothers wife to Herode Antipas, the great Herods sonne, for whose cause he had turned off hys owne wife, daughter to Areta King of the Arabians : hee was apprehended and imprysoned in the Castle of Acherun, and therein soone after put to death. Which murder, Iosephus esteemed to be

the cauſe of all the miſerie which inſued afterward to Herode and his whole familie.

*Mala, 3,*

S. Iohns behauiour towards Chriſt.

*Math, 3,  
Marke, 1,  
Luke, 3,*

Of this man it was written by Malachie the Prophet: *Beholde, I ſend my meſſenger (or Angel) before me, and he ſhall prepare the way before my face: and preſently ſhal come to this Temple, the RYLER whom ye ſeek, & the MESSENGER OF THE TESTAMENT whom ye deſire.* Which prophecie was fulfilled moſt euidentlie, vppon the preaching of S. Iohn, when Chriſt came vnto him, and albeit S. Iohn had neuer ſcene him before, yet he acknowledged hym for the Meſſias, in the preſence of infinite people, and his acknowledgement was confirmed by the viſible deſcending of a Doue and voice from heauen, in the ſight and hearing of all the people preſent, according as three of our Euangelists doe report. Which they would neuer haue preſumed to doe: had not the matter beene moſt euident, and without all compaſſe of deniall or contradiction.

And truly, no one thing in all this ſtory of Ieſus lyfe, dooth more eſtabliſh the certaintie of his beeing the

the true Meſſias : then that S. Iohn Baptiſt, whoſe wiſedome, learning, vertue and rare ſanctitie is confeſſed and recorded by the writings of all our aduerſaries, ſhould reſuſe the honor of the Meſſias offered vnto him ſelfe, and lay it vpon Ieſus : as alſo, ſhould direct thoſe diſciples that depended vpon him, to the onely following & embracing of Ieſus doctrine. Which is moſt evidently proved that he dyd, for that ſo many followers and Diſciples as himſelfe had, not one appeared euer after, that was not a Chriſtian.

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*The preaching & doctrine of Ieſus.*

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WHen Ieſus was baptiſed, he began to preach, and hys whole doctrine was directed to the manifeſtation of hys Fathers wyll, and amendment of mans life. It tenderh all to this one ground and principle. *Thou ſhalt loue the Lord thy GOD Deut. 6, with all thy ſoule: and thy neighbour Math. 2, as thy ſelfe.* It was plaine, caſie, perſpicuous, & euident, through it treated of moſt high myſteries. It had neither pompe nor pride of rethorick. *Heathen call wordes, nor flattering of mans doctrine. wicked-*

**Iewiſh Ce-  
remonies.**

**Turkiſh  
Alcoran.**

**The com-  
pariſon of  
Chriſtes  
Law with  
that of Mo-  
ſes.**

*Math, 5,*

wickednes, as the doctrine of manie  
Phyloſophers had. Neither conſiſted  
it, of vnprofitable externall ceremo-  
nies, as the latter obſeruations of the  
Iewiſh Law did, nor was it fraught  
with carnalitie and ſpyrite of thys  
world, as the Turkiſh Alcoron, and  
other ſectaries doctrine is. But al was  
ſimplicitie; all was ſpyrite; all was  
truth; all was honeſtie; all was hu-  
mility, all was charitie.

It tooke away or diſanulled no  
one perfect or ſpiritual point of Mo-  
ſes Lawe, but rather reuiued, inter-  
preted, fulfilled, and made perfect  
the ſame. For whereas that comman-  
ded externall obſeruaunce, thys ad-  
deth alſo internal obedience. Where-  
as that ſaid, loue your freindes, thys  
adioyneth, loue alſo your enemies.  
Whereas that commaunded wee  
ſhould not kyll, thys further com-  
mandeth to ſpeake no angry words.  
Whereas that prohibited to commit  
actuall adultery: thys alſo forbyd-  
deth to couet in mind. Whereas that  
ſayde, take no intereſt or vſury of a  
Iew that is thy Countriman: thys  
ſayth, take it of no man what ſoe-  
uer. Whereas that accounted euerie  
Iew onely to be thy neighbour, this  
teacheth

teacheth euerie perſon lyuing to be thy brother. Whereas that taught thee to offer vp a Calfe, a Sheepe, or an Oxe for thy ſinnes: thys inſtructeth thee, to offer vp a contrite hart, by ſayth in the bloode of him that dyed for all, with a firme & reſolute purpoſe of amendment of life. And finally, this doctrine tendeth wholly to the true, ſincere, and perfect ſeruiſe of G O D thy Lorde, that made and redeemed thee, to the exaltation of his holy name, power, goodneſſe, & glory: to the depreſſion of mans pryde by diſcouering his miſery, to the contempt of this world & vaine pompe thereof; to the mortification and ſubduing of our ſenſuall appetite; to the true loue and vnſeyned charitie of our neighbour: to the ſtyrring vp of our ſpirit to celeftiall cogitations; to peace of conſcience, tranquility of minde; purity of bodie; conſolation of our ſoule. And in one word, to reduce mankind againe to a certaine eſtate of innocencie, ſimplicite, & Angelical ſanctitie vppon earth, wyth hys eye fixed onely in the eternall inheritaunce of Gods kingdome in heauen.

Thys was the doctrine deliuered  
by

The effect  
of Chriſtes  
doctrine.

by Ieſus: which is the ſame that the Prophets of God fore-tolde ſhoulde be deliuered by the Meſſias.

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*The life & conuerſation of Ieſus.*

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**A**N D as for hys life & conuerſation, by ſundry testimonie of his greateſt aduerſaries, it was more admirable then his doctrine, his life beeing a moſt lively Table, wherein the perfection of all hys doctrine was expreſſed. A man of ſuch grauity, as neuer in his life he was noted to laugh, of ſuch humilitie, as beeing the ſonne of G O D, he ſcarce vſed in thys worlde the dignitie of a ſeruant, of ſuch ſweete and milde behauiour, as all the iniuries of his enemies, neuer wreſted from him one angry word. Final'y, he was ſuch a one as he was deſcribed by Eſay, ſo many ages before he was borne, in theſe words; *He ſhall not cry nor contend, nor ſhall any man heare his voyce in the ſtreete: he ſhall not cruſh a broken reede, nor tread out a little flaxe that lieth ſmoking on the ground. &c.* And another Prophet not long after him, brake forth into thys ſpeech, vpon conſideration of the behauiour that

*Eſay, 42,*

that should be in the Messias: Re-  
ioyce thou daughter of Sion: triumph  
thou daughter of Ierusalem: for be-  
hold thy King shal come vnto thee, thy  
iust Sauer: he is poore and humble.

&c. And as the Prophets did foretel  
the vertue & sanctitie of the Messia-  
as, so the deuils theſclues could not  
but confesse the same to haue beene  
fulfilled in the person of Iesus; as is  
most euident by the testimonie of  
Porphiry, a professed enemy of the  
Christian name. Who after conside-  
ration of diuers Oracles vttered by  
hys Idols, touching Iesus, he brea-  
keth forth into this confession. *It is ex-  
ceeding wonderfull, what testimonie  
the Gods do giue of the singular pietie  
& sanctitie of Iesus: for which they  
enough him rewarded with immorta-  
litie: but yet these Christians are de-  
ceined in calling him G O D. Thus  
much writeth Porphirie. And last of  
all Iosephus the Iew, that was borne  
immediatly after Iesus, writeth of  
him thus. There was at this time one  
Iesus a wise man, if it be lawfull to  
call him a man: a worker of most  
wonderfull miracles, & a Maister &  
teacher of all such men, as willinglie  
were content to imbrace the truth.*

Zach, 9,

Porph. lib. de  
laud. Phyls.

Iosep. lib. de  
antiq. cap. 7.

Of

*Of Iesus miracles.*

Predictions  
of the Mes-  
sias mira-  
cles.

*Last lib. 4.  
diuina. in-  
stit. cap. 15.*

**B**Y which testimony of Iosephus, we see mention also of Iesus my-  
racles, which is the next thing wher-  
of we are to consider. And as Iose-  
phus in this place, (beeing a Iewe)  
beareth witnesse that Iesus perfor-  
med many strange myracles: so  
most apparantly, and according to  
the interpretation of Iosephus in this  
place, were the same miracles fore-  
told by the Prophets of G O D, that  
they should be done by y<sup>e</sup> true Mes-  
sias. So Esay in his thirty-five chap-  
ter, describeth at large, how the Mes-  
sias at hys comming, shall declare  
hys commission, by giuing sight to  
the blinde, hearing to y<sup>e</sup> deafe, speech  
to the dumbe, and agilitie of bodie  
to the lame and cripple. And that  
which is more, God reuealed thys  
poyne very particularly to the Gen-  
tiles by the Sibyls, among whom,  
one of them wrote thus of Christ to  
come, as Lactantius re:ordeth: *He  
shall doe al by his onely word, he shall  
cure all infirmities: he shall raise the  
dead: he shall make the lame to run  
and skip: the deafe shall heare: the  
blinde*



blinde shall see : and the dumbe shall  
speake. In five loaves & two fishes, five  
thousand persons shall be satisfied, and  
the fragments shall fill twelve baskets,  
to the hope of many. He shall commaund  
the windes, and walke vpon the furi-  
ous sea, with his seete of peace.

And after diuers other Greek ver-  
ses to thys purpose, shee concludeth  
in these words ; Men shall say, that I  
am a mad and lying Prophetesse, but Thal. tract.  
when all these thinges shall come to Beracoth, et  
passe, then remember mee, for then Merma-  
shall no man say more, that I was a thas. Colin.  
lyar, but rather the Prophet of the  
great God.

To these predictions of Prophets  
in Iarie and among the Gentiles, do  
agree the Doctors of the Iewes the-  
selues, in many places of their Thal-  
mud : to wit, that the Messias shall  
be most wonderfull in working my-  
rales. And in their publique Com-  
mentary vpon Ecclesiastes, they haue  
these words. All the former miracles Misdrach, co  
of Prophets or Saints shall be nothing helesb, ca. 1,  
to the myrales of the Messias, when  
he commeth. And thus much of the  
fore-telling of Christes miracles. But  
now for the fulfilling thereof in Ie-  
sus, that is, howe these prediction-

The confeſſion of Ieſus myracles by his enemies.

*Tha. inteall  
Avoda  
va Miſdr.  
Coheloth  
Alcoran A-  
294r. 14,  
21, 13.*

were performed in the ſtupendious workes and actions of our Sauour Chriſt, there is no difficultie. For that beſides the former testimony of Iſeſphus, (which were ſufficient in this caſe) the Iewes themſelues doe graunt and record Ieſus miracles, in diuers places of Treatiſes of their Thalmud; yea, they make mention of many wonderfull things that Ieſus did, which are not written by our Euangelists. The ſame doth Mahomet in his Alcoran, affirming Ieſus the ſonne of Mary, to haue beene a great Prophet, & to haue wrought his myracles, by the onely power & Spyrite of God; and that himſelfe was ſent to confirme Ieſus doctrine, ſauing onely in the poynt of his God-head: wherein he ſayth, that Ieſus went too-farre, & had a check for the ſame at Gods hand when he returned to heaven.

Thus much do theſe enemies confeſſe of Ieſus miracles. Which, as it is much, comming from ſuch witneſſes: ſo if they would either deny or diſſemble the ſame, they myght be prooued againſt them by moſt euident reaſons: eſpecially in two poynts, wherein there can be no probability

bility of any deniall.

The first is, the calling and retayning of hys Apostles, and other followers, (whereof Iosephus also in the place before alledged, maketh mention, as of a great miracle) who were of dyuers callings, states, condition, trades, and occupations in the world. And yet al, vpon the suddaine, left both father, mother, wife, children, & other temporal respects, & followed him, who had nothing to giue or promise the in this world. A man, that neuer spake them faire, or vttered doctrine that was not repugnant to the sensuality of this life, as may appeare by theyr owne writings and testimanies of hym. A man, that was accounted by the better sort, as then it might seeme: that is, by the Wise and learned of that Countrey, and especially disliked by them that were in gouernment, as a dangerous and troublesome man to the state. One that had neyther freendes in the worlde to beare hym out, nor a house to put hys head in And yet notwithstanding all thys, that worldly men and women, and some such also as were great sinners, & loose lyuers before, should

The calling of the Apostles,

*Iosep. lib. 18, antiq. cap. 4.*

A great miracle.

*Proofes of Christianitie.*

should leaue all theyr worldly hope, stay, and condition, to follow such a man, with so great inconueniences, losses, dangers, & disfauours as they did, and should continue with him in all his afflictions, and be content to die & loose their liues rather then forsake him or abandon his service; thys (I say) is such a miracle as neuer in the world fel out the like, & must needes be graunted by the enimie, to be supernaturall.

*The miraculous facts of Iesus.*

THE second poynt is, of externall things and facts done by Iesus, aboue all power of humane abilitie, in the sight and knowledge of all the Iewes, which facts were published by our Euangelists, and especially by S. Matthew, in the Hebrue tongue, while yet the persons were aliue vpon whō they were wrought, or infinite other that might bee witnessles thereof. As for example, the rayling of Lazarus in Bethania, that was a Village but a myle or two distant from Ierusalem: at whose death and buriall, (becing a Gentleman) many Scribes and Pharises must

I.  
*Iohn, 11.*

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must needes be present, (according to the Iewish custome at that tyme, as is reported by Iosephus) and they saw him both deceased, interred, & the funerall feast obserued for hym, as also raised againe from death by Iesus, after four dayes of his buriall. With whom they did both eate and drink, and conuerse after his returne to lyfe, and euery day might behold him walking vp and downe openlie in the streetes of Ierusalem. Thys storie (I say) how could it be feigned.

*Iosep. lib. 17,  
antiq. ca. 11,*

So in like manner, the rayling of the Archisinagogues Daughter, whose name is affirmed to be Iairus, with dyuers other circumstances that doe make the thing most notorious. The rayling of the widdowes sonne, before the gate of the Cittie Naim, in the presence of all the people that bare the sayde corpes, and stood about it. The healing of the Cripple in Ierusalem, that had lyeen thyrty and eyght yeeres lame, at the Pooles side or Bath called *Probatina*, which miracle was done also in the sight of infinite people. The casting out of a Legion of deuils, from a man that for many yeres together

2.  
*Math, 9.  
Marke, 5.*

3.  
*Luke, 7.*

4.  
*Iohn, 5.*

5.  
*Math, 8.  
Marke, 5.*

6,  
*Math. 14.*7,  
*Luke, 9.*8,  
*Luke, 14.*

was known to lyue possessed in the Mountaines, which deuils by peculiar lycence, obtained of Iesus to enter into a heard of swyne, & so presently carried two thousand of them away into the sea, & drowned the. Whereupon the whole Country about of the people called *Gerasenes*, beeing stricken with extreame feare vpon sight of the fact, besought Iesus most humbly to depart from their borders. The feeding & filling of fīue thousand men, besides women and chyl dren, wyth fīue Barley loues and two fishes only. The turning of water into wine, at a marriage at Cana, in the presence of all the Guestes. The healing of him by a word only, that had an incurable drop sic, and thys at the Table of a principall Pharisee, and in the sight of all that sate at dynner with hym.

Thys(I say) & diuers other such myracles, which were doone in the presence and sight of so infinite a number of people, and recorded by our Euangelists, at such times when many desired to discredite the same, and might haue done easily by many witness es and authorities, if any one part therof had beene subiect

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to calumniation : cannot in reason or probabilitie be doubted of. And therefore I must conclude, that seeing these things are aboue all power of humane nature, and coulde not be done, but by the finger and vertue of the liuing God himselfe, considering also that it is impossible, that God should assist or gyue testimonie vnto any falsehoode, it must needes ensue, that all was true and sincere which Iesus affirmed : and consequentlie . seeing he affirmed himselfe to be the sonne of God, & the true and onely Messias, it must needes folow by these miracles, that he was so indeede ; which is the ground of that speech of his to the faithlesse Pharisees , *If you will not Iohn, 10. beleene my wordes, beleene my deedes.* And thus much of Iesus life , doctrine, conuersation, & miracles.

The conclusion of thys Consideration.

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*The fourth Consideration.*

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**T** Here remaineth now onely, the fourth and last consideration of thys Section, which is, the passion, resurrection, and ascension of Iesus. And about hys passion there is little or no controuersie : for that all hys enemies

The passion and resurrection.

*Iosep. lib. 18.  
antiq. cap. 4.*

enemies doe agree and graunt, that he was betrayed by his owne Disciple; apprehended, afflicted, and deliuered vp by the Iewes, and finally put to death vpon a Crosse by the Gentiles. The testimony of Iosephus may serue for all herein, whose wordes are these; *That the principall Iewes of his Countrey, hauing accused and deliuered ouer Iesus to Pilate, (that was Governour of Iurie for the Romaine Emperor) he adiudged him to the Crosse.* The same doe other Iewes and Gentiles record, and in thys they take great offence & scandale, that we should attribute diuinitie vnto a man that had suffered death vpon the Crosse.

But if we shew that thys was the eternall preordination and appointment of G O D, for sauing of mankinde: and that the same was foretold both to Iew and Gentile from the beginning: and so vnderstoode also by the Iewish Doctors themselves of elder times: then euery reasonable man (I trowe) will remaine satisfied, and preferre Gods diuine wisdome before mans follic.

*Chri-*



*Christes ascending to Ierusalem to  
receiue his passion.*

First then consider, that when  
Christ had ended hys preaching,  
and wrought so many miracles as  
seemed sufficient to hys eternal wis-  
dome, and when the time was come  
preordained for his passion, (wherof  
he told publicquely his Disciples be-  
fore,) hee went vp to Ierusalem of  
purpose to receiue hys death: and  
made a solemne entry into that Cit-  
tie vpon an Asse, which was pro-  
phecied of him many yeeres before;  
*Reioyce daughter of Sion. Behold thy* *Math, 21*  
*I VST KING and SAVIOVR,* *Zach, 9.*  
*shall come vnto thee vpon an Asse.*

And after hys abode some dayes  
in that place, hee was betrayed and  
sold by his owne Disciple, as Dauid  
before hande in many places had  
fore-told shold come to passe. Then  
folowed his apprehension, & most  
scruile abusage by the Iewes, wherof  
it was fore-prophecied in his person  
by Esay; *I gaue my body to the that* *Math, 10,*  
*beate it, and my cheekes to them that* *and 16.*  
*buffeted the same. I did not turne my* *Psalme, 40.*  
*selfe* *Isa, 50.*

*selfe away from them that reproched  
me: nor yet from them that dyspset  
in my face.*

---

*The barbarus abuse of Iesus, fore-  
told by prophesie.*

---

*Psalm, 21,*

**A**fter thys barbarous intreatie by  
the Iewes, they deliuered hym o-  
uer to Pilate a Gentile, & neuer cea-  
sed to sollicite and pursue theyr vn-  
quenchable hatred against him, vntill  
they saw him on y<sup>e</sup> Crosse, where  
also he was vsed in the highest de-  
gree of spightfull dealing. Whereof  
likewise the Prophet Dauid made  
mention long before, in the person  
of the Messias, when he sayd; *They  
pearfed my hands and feete: they de-  
uided among them my apparrell, and  
Open my (vpper) garment they did  
cast lots.* And againe of another cru-  
elty hee complaineth, saying; *They  
gaue mee gaulle to eate, and in my  
thirst they refreshed me with Vinegar.*

---

*Christes death plainly fore-told.*

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**A**N D, finally, that Christ should  
die for the sinnes of mankind, is

a common principle, both prefigured and fore-told throughout all the old Scripture. Prefigured by the Sacrifice of Isaac : by the raising vp of the brasen Serpent, and by all other sacrifices that were in the Law. Fore-tolde, not onely by the Scriptures before alledged, but also most plainly by Daniell, who was told by an Angell, that after a certaine tyme by him there appointed : *Vngetur Sanctus Sanctorum*, the Saint of Saints shall be annointed, *et occidetur Christus*, and thys annointed Saint or Christ shall be put to death. Zacharie also about the same tyme, dooth not onely fore-tell his death, but also the kind thereof, and from what people he should receiue the same : for thus hee saith in the person of Christ himselfe. *The inhabitants of Ierusalem at that day, shal looke vpon me, whom they haue crucified.*

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*The wonderfull predictions of Christes passion, set dawne by Esay.*

---

**B**UT if yee will reade the whole story of Christes passion, set down at large sixe hundred yeres before it fell out, I refer you to a narra-

Eſay, 57,

Chriſtes de-  
formitie vp-  
pon the  
Croſſe.Chriſt ap-  
pointed to  
die for our  
ſinnes.

tion of Eſay, who to ſignifie the ſtrangenelle of the caſe, beginneth with the Præface. *Who wil' giue credit to that we ſhal report.* &c. And the a little after he goeth on in theſe words. *He ſhall mount vp as a twig fro a dry earth. He hath no forme or beautie vpon him. We beheld him, & there was no countenance in him, we ſaw him the moſt contemptible & deſpiſed man in the world. A man full of paines, and experienced in infirmitie. His countenance was obſcure & diſpicable, and we made no account of him. Truly he tooke vpon himſelfe our grieſes, and did beare our paines. We accounted him as a Leper, and as a man ſtriken and puniſhed by GOD. But he was wounded for our iniquities, and cruſhed in peeces for our wickednes. The diſcipline (or correction) of our peace lyeth vpon him: and by his woundes we are made whole. We haue all erred, and gone aſtray lyke ſheep, euery man after his own waies, and God hath Laid vpon him the iniquity of vs al. He was offered vp for vs, becauſe he wold ſo, he ſhal be led to his ſlaughter as a ſheepe: & as a Lambe he ſhal be ſilent before his ſhearers.*

For the ſinnes of my people haue I  
ſtriken

ſtriken him ſaith God. He hath doone  
no iniquitie, neyther was there deceit  
found in his mouth Yet would the lord  
cruſh him in infirmitie.

But if he ſhall giue his life for ſin: the increaſe  
then ſhall he ſee a long ſeede (or gene- of Chriſtes  
ration) & the wil of the Lord ſhall be kingdome  
directed in his hand. And for ſo much, after his re-  
nais his ſoule hath ſuſtained labour: ſurrection.  
it ſhall ſee and be filled. And this MY  
IYST SERVANT, \* in his know- \* That is in  
ledge ſhall iuſtifie many, and beare making  
theyr iniquities. And I will allot vnto himſelfe  
him very many people, and hee ſhall known, or  
deuide the ſpoiles of the ſtoute, for that reueling  
he hath deliuered his ſoule vnto death the know-  
and was accounted among the wic- ledge of him  
ked, & prayed for his treſpaſſours. ſelfe to the  
world.

---

The particulars of Chriſtes paſſion  
fore told by Sibylla.

---

Thus particularly (as we ſee) was  
the death & paſſion of our Sa-  
uiour Chriſt, fore-told by the Pro-  
phets of Iſrael, to that Nation. Now  
heare ye the Prophecie of Sibylla, if  
ye pleaſe, wherein ſhee fore-ſhewed  
the ſame to the Gentiles; Theſe are  
her owne words, ſet downe by Lac-

*Lactan, li. 4* tantius. He ſhall appeare miſerable, diuin iuſtit, ignominious and deformed, to the ends *44. 16, et 18*, he may giue hope vnto the miſerable.

Afterwarde hee ſhall come into the handes of moſt wicked and faithleſſe men: they ſhal buſſet him with their ſacrilegious fittes, and ſhall ſpet vpon him, with their vncleane moutbes. He ſhall yeelde his innocent backe to the whyp, and ſhal ſay nothing while he receiueth the ſtripes, to the end he may ſpeake to thoſe that are dead. He ſhall beare a crowne of thornes, and they ſhal giue him Gaule to eate, & Vmger to drinke. And this ſhall be the hoſpitalitie he ſhall find among them. What thing can be more plainly deſcribed then thys?

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*The conſent of Rabbines.*

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*Thal. tract. Sanh. ca. belec. Miſdr. Ruth Rab. Joſep. in lib. Siph Rab. Iacob et R. Hanina in cap. belec.* **N**eyther doe the auncient Rabbines and Teachers among the Iewes diſcent from this. For that in theyr Thalmud, that was gathered aboue one thouſand and two hundred yeres agone, the plaine ſentences of diuers are ſette downe: that theyr Meſſias at hys comming ſhall be put to death. And as for Rabbi Ionathan, the Author of the Chal-

die

die Paraphraſe, who died a little before our Sauour Chriſt was borne, he applyeth the whole narration of the Prophet Eſay before recited, (as needes he muſt) to the murder of the Meſſias by the Iewes. Whereupon Rabbi Simeon, that lyued the next age after hym, wryteth theſe words folowing; *Woe be to the men of Iſraell, for that they ſhall ſley the Meſſias. God ſhal ſend his ſon in mans fleſh to waſh them, and they ſhal murder him.*

*Eſay. 53.*

*Rab. Simeon Ben. Iehai. lib. de ſpe.*

Whereto agreeth Rabbi Hadarſan and others, and doe prooue further, out of the fore-alleged Prophecie of Daniell, Chapter 9, verſe 27. that after the Meſſias ſhall haue preached halfe ſeauen yeres, he ſhall be ſlaine. For that Daniel ſayth: *In halfe of ſeauen yeres, the Hoſte and Sacrifice ſhall ceaſe.* Vppon which wordes they comment thus: *Three yeres and a halfe ſhall the preſence of God in fleſh, cry and preach vpon the Mount Oliuet, and then ſhall hee be ſlaine.* Which words the Iewes ordinary \* Commentarie vppon the Pſalmes, doe interprete to be meant of Chriſtes preaching three yeres & an halfe before his paſſion. Which

*Rab. Had. in Dan.*

*Dan. 9.*

*\* Miſdraſch Tehelſm.*

diſagreeth very little or nothing from the account of vs Chriſtians, and of our Euangelists.

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*Of the miracles that fell out in Chriſtes death and paſſion.*

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**T**HUS ſee we by all that hether-to hath bene ſayde, that the verie particulars of Chriſtes whole death and paſſion, were fore-tolde moſt plainly both to Jew & Gentile, and acknowledged alſo by the auncient Doctors of the Iewiſh Nation, before the effectuation thereof came to paſſe. And Sibylla addeth further two particular miracles that ſhould fall out in the ſayd paſſion of the Meſſias, to wit; *That the Veile of the Jewes Temple ſhould breake in two: and that at midday, there ſhould be darknes for three howres ouer all the worlde.* Which thing to haue bene fulfilled at the death of Ieſus, not onely S. Matthew doth aſſure vs in hys Goſpell: but alſo Euſebius aſſureth that he had reade the ſame word for worde, recorded in dyuers Heathen Wryters. And amongſt other, he citeth one Phlegon an exact Chronicler, that reporteth the ſame  
in

*Laſt. lib. 4.  
diuin. liſt.  
capit. 19.*

*Matb. 27.*



in the fourth yeere of the two hundred and two Olimpiad; which agreeeth iuſt with the cyghtene yeere of Tyberius hys raigne, which was the yeere wherein our Sauour Chriſt ſuffered. And he goeth ſo nigh, as to name the very houres of the day, as our Euangelists doe. \* Aefculus an old Aſtronomer, doth confirme the ſame, and prooueth moreover, by the ſituation & conſtitution of the Sunne and Moone at that time, that no Eclipse could then be naturallie. Which thing in lyke manner, Dionyſius Arcopagita did obſerue in the very day of Chriſtes paſſion, beeing at that time but twenty & ſiue yerres olde, and yet well ſtudied in Aſtronomie, as himſelfe testiſieth. And finally, Lucianus a learned Prieſt of Antioche, was accuſtomed to pro- uoke the Gentiles to theyr owne Commentaries & ſtorieſ, for recorde and testiſonie of thoſe thinges.

*Eusebius in Chron. An. Domi. 32, Phleg, Tral- lian. 11. 14 Chro. An. 4 Olim. 202, \* See Orig. cont. Celf. li. 6. et Suid. in Verbo Iesus et Tert. in Apolg. Dion. Are. in Epist.*

*Lucian praef. apud Euseb.*

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*Of Ieſus Reſurrection.*

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**T** Here enſueth now, for ending & confirmation of all that hath beene ſayd and prooued before, to adde a word or two of Ieſus Reſur-  
O s      rection.

Jonas, 2,

Pſalm, 16,

Oſea, 6,

Zachar. ls. 4.  
mat. ds. c. 12.

rection. Which poynt, as of all other it is of moſt importaunce: ſo was it exactly fore-told both to Iew and Gentile, and promiſed by Chriſt himſelfe in all his ſpeeches while he was vppon earth. And among the Iewes, it was aſſured by all the Prophecies before recited, which do promiſe ſo great aboundance of glorie, ioy, & triumph to Chriſtes Church after his Paſſion. Which neuer poſſibly could be fulfilled, vnleſſe hee had riſen from death againe. And therefore the ſayd Reſurrection was prefigured in Ionas, together with the time of his abode in the Sepulcher. It was alſo expreſſly fore-ſhewed by David, affirming; *That God would not ſuffer his holy one to ſee corruption.* And after him againe, more plainly by the Prophet Oſe; *He ſhall quicken vs againe after two dayes, in the thyrd day he ſhall rayſe vs, & wee ſhal lue in his ſight.* And to the Gentiles, Sibylla left written not far frō the ſame time: *He ſhall ende the neceſſity of death by three dayes ſleepe: and then returning frō death to lyfe againe, he ſhall be the firſt that ſhall ſhew the beginning of Reſurrection to his choſen: for that by conquering death*

*death, he ſhall bring vs lyfe.*

Thus much was promiſed by prophets before chriſtes appearance. And Ieſus to comfort his diſciples & followers, reiterated hys promiſe againe of himſelfe in many ſpeeches, albeit many times his meaning was not perceiued. Which promiſe of returne from death, if it had beene made for ſome long time to come, (as Mahomet promiſed his Sarafins after eyght hundred yeeres to reuiſite them again,) albeit the performance were neuer meant: yet might the falſhood lurk in the length of tyme. But Ieſus aſſuring all men that hee would riſe again within three daies, it cannot be imagined, but that he ſincerely purpoſed to fulfil hys promiſe, for that otherwiſe the fraude muſt haue beene diſcouered. Nowe then let vs conſider what manner of performance Ieſus made heereof.

*Mat. 12, 16,*

*Marke, 8, 9,*

*Luke, 11, 18*

*Iohn, 2,*

*Mabo. in*

*Akor. Ar.*

*Ar. 17.*

---

*The appearings which Ieſus made  
after his Reſurrection.*

---

**A**ND firſt the perſons moſt intereſſed in the matter, as they whoſe totall hope, ſtay, refuge, and felicitie depended heereof, I meane hys ap-  
palled

1.  
*Math, 16,*

2,  
*Math, 28,*

3,  
*1, Corin. 15,*

4.  
*Luke, 24,*

5.  
*Iohn, 20,*

6.  
*1, Cor, 15,*  
*Iohn, 20,*

7,  
*Iohn, 21,*

8,  
*Math, 28.*

9,  
*1, Corin, 15.*

palled, dysmaied, and afflicted Disciples, do recount twelue sundry apparitions, which Iesus made vnto them in flesh, after his Resurrection. The first was, to Mary Magdalen apart, when she with Solome and other women, went and remayned with oyntments about the Sepulcher. The second was, to all the women together, as they returned home-wards, who also were permitted to embrace his secte. The thyrd was to Simon Peter alone. The fourth, to the two Disciples in their iourney to Emaus. The fift was, to all the Apostles, and other Disciples together when the dores were shut. The sixt, was to the same companie againe, after eight dayes when Thomas was with them, at what tyme also he did both eate & drinke, and suffered his body also to be handled among them. The seauenth was to S. Peter and Saint Iohn, with fyue other disciples, when they were a fishing, at what time also he vouchsafed to eate with them. The eyght was to eleuen Disciples at one time, vpon the Mount Thabor in Galiley. The ninth was, to more the 5. hundred bretheren at one time, as Saint Paule

Paule testifieth. The tenth was to S. James, as the same Apostle recordeth. The eleuenth was to all his Apostles disciples & friends together, vpon the Mount Oliuet by Ierusalem, when in their presence he ascended vp to heauen. The twelfth and last, was after his ascention, vnto S. Paule, as himselfe beareth witnesse.

10

*Ibidem.*

11

*Acts, 1,*

12

*1. Cor. 15.*

All these apparitions are recorded in Scripture, as made by Iesus after his Resurrection, to such as by his eternall wisdom, were preordained to be witnesses of so glorious a spectacle. To whom (as S. Luke affirmeth,) *He shewed himselfe aline by many arguments, for the space of fortye dayes together, and reasoned with them of the kingdome of his Father.* And why any man should mistrust the testimonie of those men which saw him, conuersed with him, eate with him, dranke with hym, touched him, and heard him speake, & whose entire estate and welfare, depended wholly of the certainty heerof; I see no reason. For what comfort had it beene or consolation to these men, to haue deuised of themselves these former apparitions?

*Acts, 1,*

What encouragement might they haue

Circūſtan-  
ces that cō-  
firme the  
true reſur-  
rection of  
I E S V S.

haue taken, in thoſe doleful tymes  
of deſolation and affliction, to haue  
had among them the dead bodie of  
him, on whoſe onely lyfe, theyr vni-  
uerſall hope and confidence depen-  
ded? The Scribes and Pharifies, be-  
ing aſtoniſhed with the ſuddaine  
newes of hys ryiſing againe, confir-  
med vnto them by their own Soul-  
diours that ſaw it, ſounde no other  
way to reſiſt the ſame thereof, but  
onely by ſaying, (as all their poſteri-  
tie doe vnto this day) that hys Diſ-  
ciples came by night, and ſtole away  
his body while the ſouldiours were  
a ſleepe. But what likeli-hood or  
poſſibilitie can there be in thys? for  
firſt, it is euident to all the worlde,  
that his Apoſtles themſelues, (who  
were the heads of all the reſt) were  
ſo diſmaied, diſcomforted, and de-  
iecte at that time, as they durſt not  
once goe out of the doore, for which  
cauſe onely thoſe ſeely women, who  
for theyr ſexe eſteemed themſelues  
more free from violence, preſumed  
alone to viſite the Sepulcher, which  
no one man durſt doe for feare of  
the Souldiours: vntill by thoſe wo-  
men they were enformed, that the  
fore-ſayd band of Souldiours were  
terrified

terrified & put to flight by Christes Resurrection.

And then how was it likely, that men so much amazed & overcome with feare, should aduenture to steale away a dead body from a Guard of Souldiours that kept it? or if their hearts had serued them to aduenture so great a daunger: what hope or probabilitie had there beene of successe? especially, considering the said body lay in a newe Sepulcher of stone, shut vp, locked, and fast sealed by the Magistrate?

Great improbabilities.

Howe was it possible (I say) that hys Disciples should come thether? breake vp the Monument? take out his body? and carry the same away, neuer after to be scene or founde, without espial of some one amongst so many that attended there? Or if thys were possible, (as in reason it is not) yet what profite, what pleasure, what comfort coulde they receyue heereby? We see that the Apostles & Disciples of his, who were so abandoned of life & hart in his passion: after two dayes onely they were so changed, as life and death can be no more contrary.

For whereas before they kept  
home

The great  
change in  
Ieſus Diſci-  
ples by his  
reſurrectiō,

The exami-  
nation of  
the matter  
by Plate.

home in all feare, and durſt appeare  
no where, except among theyr own  
priuate friends: nowe they came  
forth into the ſtreetes and common  
places, and auouched with al alacri-  
tie, and irrefutable conſtancie, euen  
in the faces & hearing of their grea-  
teſt enemies, that Ieſus was riſen frō  
death to lyfe; that they had ſeene  
him, and enioyed his preſence. And  
that for teſtimonie and confirmati-  
on heereof, they were moſt readie to  
ſpend their liues. And could all thys  
(trow you) proceed onely of a dead  
body, which they had gotten by  
ſtealth into theyr poſſeſſion? wold  
not rather the preſence and ſight of  
ſuch a body, ſo torne, mangled, and  
deformed, as Ieſus body was, both  
vpon the Croſſe and before: haue  
rather dyſmayed them more, then  
haue gyuen him any comfort? Yes  
truely. And therefore Pilate the Go-  
uernour, conſidering theſe circum-  
ſtaunces, and that it was vnlikeli-  
e, that eyther the body ſhould be ſtolne  
away without priuety of the Souldi-  
ours, or if it had been, that it ſhould  
yeeld ſuch life, hart, conſolation, and  
courage to the ſtealers: beganne to  
giue care more diligently to ſe mat-

ter;



ter; and calling vnto him the Souldiers that kept y watch, vnderstood by them the whole truth of the accident, to wit, that in their sight & presence, Iesus was risen out of hys Sepulcher to life, and that at his rising, there was so dreadful an earthquake, with trembling and opening of Sepulchers rounde about; such skryches, cryes, and commotion of all Elements: as they durst not abide longer, but ranne and tolde the Iewish Magistrates thereof, who being greatly discontented (as it seemed) with the aduertisement, gaue them money to say, that whyle they were sleeping, the body was stolne away from them by his Disciples.

All thys wrote Pylate presently to hys Lord Tyberius, who was then Emperour of Rome. And he sent Pilats Letter to Tyberius, and his proceeding there-vpon. withall, the particuler examinations & confessions of diuers others, that had seene and spoken with such as were risen from death at that time, and had appeared to many of their acquaintance in Ierusalem, assuring them also of the Resurrection of Iesus. Which information, when Tyberius the Emperour had considered, he was greatly moued therewith, and proposed

propoſed to the Senate, that Ieſus myght be addmitted among the reſt of the Romaine Gods: offering hys owne conſent, with the priuiledge of hys ſupreame royall ſuffrage to that decree. But y<sup>e</sup> Senate in no wiſe would agree thereunto. Whereupon, Tyberius being offended, gaue licence to all men to beleue in Ieſus that would: and forbid vpon paine of death, that any Officer or other, ſhould moleſt or trouble ſuch, as bare good affection, zeale, or reuerence to that name. Thus much teſtiſieth Tertullian againſt the Gentiles, of hys owne knowledge, who lyuing in Rome a learned man, and pleader of cauſes, dyuers yeeres before he was a Chriſtian, (which was about one hundred and foure ſcore yeeres after our Sauour Chriſt hys aſcention,) had great ability by reaſon of the honour of his familie, learning, and place wherein hee lyued, to ſee and know the Records of the Romans. And the ſame doth affirme alſo Egipſippus, another ancient Wryter, of no leſſe authoritie then Tertullian, before whom he liued.

*Tertul in  
Apolog. pro  
Chriſt.*

*Egeſip. lib. 1.  
hiſt. Eufeb.  
lib. 4. cap.  
21. Ruſſ. li.  
3. cap. 22.*

Neither onely diuers Gentiles had  
thys

thys opinion of Ieſus Reſurrection againe from death, but alſo ſundry Iewes of great credite and wiſdom, at that tyme were enforced to believe it: notwithstanding it pleaſed not God to gyue them ſo much grace as to become Chriſtians.

The opinion of y<sup>e</sup> wiſer ſort of Iewes, touching Ieſus reſurrection at that time.

Thys appeareth plainlie by the learned Iosephus, who wryting his ſtorie not aboue ſortie yeeres after Chriſtes paſſion, tooke occaſion to ſpeake of Ieſus and of his Diſciples. And after he had ſhewed howe hee was crucified by Pilate, at y<sup>e</sup> inſtance of the Iewes, and that for all thys, his Diſciples ceaſed not to loue him ſtill: he adiourneth forth-with theſe words, *Idcirco illis tertio die Vita reſumpta, denuo apparuit.* That is, for thys loue of hys Diſciples, he appeared vnto them againe the third day, whē he had reſumed life vnto him.

*Iosep. lib. 14. antiq. ca. 4.*

Which expreſſe, plaine, & reſolute words, we may in reaſon take, not as the confeſſion onely of Iosephus, but as the common iudgement, opinion and ſentence, of all the diſcrete and ſober men of that tyme, layde downe and recorded by thys Hiſtoriographer. In whoſe dayes there were yet many Chriſtians alive,

line, that had ſcene & ſpoken with Ieſus after his Reſurrection; & infinite Iewes, that had heard the ſame proteſted by theyr Fathers, brethren, kinſ-folkes and freendes, who had bene themſelues eye witneſſes thereof.

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*Of Ieſus aſcention.*

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AND thus hauing declared and proued the Reſurrection of our Sauour Ieſus, both how it was foreſhewed, as alſo fulfilled: there remaineth nothing more of neceſſitie to be ſayd in this Section. For that whoſoeuer ſeeth & acknowledgeth, that Ieſus being dead, could rayſe himſelfe againe to lyfe, wil eaſily beleeue alſo, that he was able likewiſe to aſcend vp to heauen. Whereof notwithstanding, S. Luke alledgeth one hundred and twenty witneſſes at the leaſt, in whoſe preſence he aſcended from the top of the Mount Oliuet, after forty dayes ſpace, which hee had ſpent with them from the tyme of hys reſurrection.

Hee alledgeth alſo the appearing of two Angels among al the people  
for

for testimony thereof. He nameth Likeli-  
the day and place, when, and where hoods of  
it happened. He recounteth the very truth.  
words that Iesus spake at his ascen-  
tion.

He telleth the manner howe hee  
ascended, and how a Clowde came  
downe, and receiued hym into it  
out of theyr sight. He declareth what  
the multitude dyd, whether they  
went, and in what place they remain-  
ed after theyr departure thence.

And finally, he setteth downe so  
many particulers, as it had been the  
easiest matter in the world, for his  
enemies to haue refuted his narra-  
tion, if all had not beene true. Ney-  
ther was there anie to receiue more  
damage by the falsehoode thereof,  
then himselfe, and those of his pro-  
fession, if the matter had beene  
feigned.

Wherefore to conclude at length  
this treatise of the byrth, lyfe, doc-  
trine, actions, death, resurrection,  
and ascension of Iesus: seeing no-  
thing hath happened in the same,  
which was not fore-tolde by y<sup>e</sup> Pro-  
phets of G O D: nor any thing fore-  
shewed by the same Prophets con-  
cerning the Messias, which was not  
fulfil-

The con-  
clusion of  
this second  
Section.

fulfilled most exactly, within the compasse and course of Iesus abode vpon earth: we may most certainly assure our selues, that as G O D can neyther fore-tell an vntruth, nor yeeld testimony to the same, so can it not be, but that these things which wee haue shewed to haue bene so manifestly fore-prophecied, and so euidently accōplished, must needs assure vs, & Iesus was the true Messias. Which thing shal yet more particularly appeare, by that which ensued by his power and vertue, after his ascension: which shall bee the argument of the next Section which followeth.

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*How Iesus proued his Deitie, after  
his departure to heauen.*

S E C T. 3.

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The contents of this  
thyrd Section.

AS by the deedes and actions of I E S U S while he was vpon the earth, compared with the predictions of Gods Prophets from tyme to time: he hath bene declared in the former Sections to be the true Messias and Sauour of the world; so in this that now we take in hand, shall the

the ſame be ſhewed by ſuch thinges  
as inſued after hys aſcention and de-  
parture from thys world. Wherein  
his power & Deitie appeared more  
manifeſtly, (if it may be ſo ſpoken,)   
then in other hys workes which he  
wrought in his life. In which kinde,  
albeit I might treat of many & al-  
moſt infinite branches, yet for order  
and breuities ſake, I mean onely to  
take in conſideration theſe few that  
enſue. Wherein not onely the pow-  
er of Ieſus, but alſo his loue, his care  
and providence, & moſt perfect ac-  
complishment of all hys promiſes,  
and finally, the iuſtification of al his  
ſpeeches, prophecies, and doctrines  
vpon earth haue declared.

And to reduce what is to be ſayd  
heerein to ſome order and method,  
it is to be noted, *¶* in the firſt place  
ſhal be conſidered the ſuſtentation,  
protection, increaſe, and continua-  
tion of Chriſtes lytle Church and  
kingdome, that himſelfe firſt plan-  
ted and leſt vpon earth. The ſeconde  
conſideration, ſhall be of hys Apo-  
ſtles and theyr actions. The thyrd of  
his Euangelists. The fourth of hys  
Witneſſes and Martyrs throughout  
the world. The fiſt ſhal treat of the  
king-

The deuifi-  
on of the  
particular  
conſidera-  
tions enſu-  
ing.

kingdome of infernall powers, beaten downe by hys vertue. The ſixt, of the puniſhment and iuſt reuenge that lighted vpon his enemies, who moſt impugned his diuine perſon in the world. The ſeauenth and laſt, ſhall declare the fulfilling of al ſuch Prophecies and predictions, as proceeded frō his diuine mouth, while he was conuerſant vpon earth.

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*The firſt Conſideration.*

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Chriſtes  
Church.

**N**ow then for the firſt, it is to be conſidered, that as I E S V S departure out of thys world from the Mount Oliuet, S. Luke reporteth, that all the multitude of his followers, which there had beheld hys aſcention into heauen, returned backe together into the City of Ieruſalē, and there remained in one houſe together, continuing in prayer and expectation what ſhould become of them. The whole City was bent againſt them: themſelues were pore and ſimple people: and dyuers of them women: Lands or reuenues they had none to maintaine them: nor freendes in Court to gyue them countenance againſt theyr enemies.



mies. The name of Iesus was most odious : and whosoever did fauour him, was counted an enemy to the state. There wanted not (perhaps) among them, who considering the great multitude, would imagine with themselves what should become of them : where they should find to maintaine & susteine them, what should be the end of that feeble Congregation ? For abroad they durst not goe, for feare of persecution ; & continue long together they might not, for want of necessaries. Besides that, euery howre they expected to be molested and drawne forth by Catch-poles and other Officers. And albeit in these distresses the fresh memories of Iesus, and his sweet promises made vnto them at his departure : as also the delectable presence of his blessed Mother, and her often exhortations and encouragements vnto them, dyd comfort them generally as may be supposed : yet, to him that by humane reason should ponder and weigh their present state & condition, it could not chuse but seeme hard, and no waies durable.

But beholde vpon the suddaine,

P when

The state of  
Christes first  
Church.

The comming of the holy Ghoſt, and what comfort he brought with him.

when they had continued nowe ten dayes together, and might by al probability find themſelues in very high degree of temporall diſtreſſes, Ieſus performed hys promiſe of ſending them a *Comforter*, which was the holy Ghoſt. By whoſe comming, beſides the internall ioy and incredible alacritie & exultation of minde, they receiued alſo fortitude and audacity, to goe forth into the worlde. They receiued the giſt of tongues, enabling them to concurſe & deale with all ſorts of people. They receiued wiſedome and learning, with moſt wonderfull illumination in higheſt miſterie, wherby to preach, to teach, & conuince their aduerſaries. They receiued the giſt of Prophecie to fore-tell things to come, together with the power of working ſignes and myracles, wherby the whole world remained aſtonied.

And for a taſte or earneſt pennie of that which ſhould enſue, concerning the infinite increaſe of that little Congregation: they ſawe three thouſand of theyr aduerſaries conuerted to them in one day, by a Sermon of S. Peter.

Which increaſe went on ſo faſt  
for

for the time that enſued : that with-  
in forty yeeres after, the Gentiles  
themſelues confeſſed, that the bran-  
ches of thys Congregation, were  
ſpredded ouer all the world, and be-  
gan to put in feare the very Romane  
Emperors themſelues. Whereof not  
long after, a man that was as learned  
as euer was any, conuerted from Pa-  
ganisme to Chriſtianitie, beareth re-  
cord in his defence to an Emperour  
and his Officers, who according to  
the nature of perſecutors, accounted  
Chriſtians for Traytors & enemies  
to his ſtate and dignity. Which vul-  
gare obiection, this fore ſayde lear-  
ned man refuteth in theſe words.

*Suet. in Vita  
Nero. Corn,  
Tacit. lib. 5.  
hiſt,*

If we were enemies to your eſtate, *Tertulim a-*  
you myght well ſeeke newe Citties *pol. ad gen.*  
and Countries whereof to beare go-  
uernment; for that you ſhould haue  
in your Empire more enemies then  
Cittizens. We haue filled your Cit-  
ties, your Townes, your Prouinces,  
your Ilands, your Caſtels, your For-  
treſſes, your Tents, your Campes,  
your Courts, your Palaces, your Se-  
nats, and your Market places. Onely  
we haue left your Idolatrous Tem-  
ples vnto your ſelues : all other pla-  
ces are full of Chriſtians. If we were

" enemies, what daungerous warres  
 " might we make against you, (albeit  
 " our number were farre lesse,) who  
 " esteeme so little of our liues, as to of-  
 " fer our selues daily to bee slaine at  
 " your hands? Thys then is your sa-  
 " ferie in very deed, not your persecu-  
 " ting of vs, but that we are honest,  
 " patient, and obedient, and that it is  
 " more lawfull in Christian Religion,  
 " to be killed, then to kill.

The won-  
 derful quick  
 increase of  
 Christes  
 Church.

*In Prafa.  
 Apolog.*

By which words of Tertullian, in  
 this first beginning and infancie (as  
 it were) of Christian Religion, (for  
 he liued in y<sup>e</sup> second age after Christ)  
 wee see how this little flock & king-  
 dom of I E S V S was increased, not-  
 withstanding all the resistance and  
 violence of the worlde against it.  
 Which appeareth by the same Ter-  
 tullian, to haue beene such: & was  
 euen at that tyme when hee wrote  
 those words (the fourth persecution  
 being then in most furie,) as all the  
 malefactors of the worlde together,  
 had not so much rigour shewed a-  
 gainst them: as had the most inno-  
 cent Christian that liued, for confes-  
 sing onely that name and Religion.

This then declared most apparent-  
 ly, that it could not proceede but of  
 some

some diuine power and supernaturall assistance, that in so shorte a space, amidst the contradiction and oppositions of so many aduersaries, among the whippes, swordes, and tortures, of so great, potent and violent persecutions, this poore, simple, and feeble Congregation shoulde pearse through, and augment it selfe so strongly. Especially if we consider the outward meanes of this increase, wherein there was nothing to allure or content mans nature: nothing gorgius, nothing delectable, nothing to please or entertaine sensualitie.

We reade of an Emperour, that taking in hand to cōquer the world, made thys Proclamation for winning men vnto hys partie. Who soeuer wil come and be my seruauant: if he be a foote-man, I will make hym a horse-man; if he be a horse-man, I will make hym ride wyth Coches; if he be a Farmour, I will make him a Gentleman, if he possesse a cottage, I will giue him a Village; if he haue a Village, I will giue him a Citty; if he be a Lord of a Citty, I will make him Prince of a Region or Countrey. And as for gold, I will poure it forth vnto them

the increase  
of Christi-  
ans against  
nature.

*Plut. in A-  
poth. Prisc.  
regum.*  
The Procla-  
mation of  
Cyrus, Mo-  
narch of  
Media.

“ by heapes and weight, and not by  
 “ number.

Iesus Pro-  
 clamation.

*Math, 3,*

*John, 16,*

*Math, 10,*

*Luke, 9.*

*Luke, 14,*

*Math, 5,*

Thys was the Proclamation and Edict of Cyrus to hys followers, ver- ry glorious (as we see) in pompe of words and ostentation of stile. Let vs now compare the Proclamation of Iesus, whose enterance and Præ- face was: *Penitentia agite, Repent yee.* And then it followeth: *In hoc mundo pressuram habebitis:* in thys world you shall receiue affliction. And then after againe; *They shall whyp and murder you.* And yet fur- ther: *You shall be hateful in the sight of all men for my sake.* Then is there adioyned, *He that loueth his life shall lose his soule.* After that ensueth, *He that will follow mee, must beare his Crosse.* And finally, the conclusion is; *He that commeth to me and doth not hate his Father, his Mother, his wife, his chyl- dren, his bretheren, his sisters, and his owne lyfe for my sake, he is not worthy to be my seruant.*

Thys was the entertainment pro- posed by Iesus, to such as wold come & serue vnder his Banner, with ex- presse protestation, y<sup>e</sup> hymselfe was sent into the worlde, not to bring peace, rest, & ease to flesh & blood,  
 but

but rather to be the cauſe of ſword, fire, trybulation, combate, and enemie. And yet with theſe colde offers, preſented to the world by pore, obiect, and moſt contemptible Officers : and by this doctrine, ſo croſſe and oppoſite to mans nature, inclination, and ſenſual appetite, he gayned more harts vnto him, within the ſpace of forty yeeres, as hath bene ſayde, then euer did Monarch in the world poſſeſſe louing Subiects, by what-ſoeuer temporall allurement they did or might propoſe. Which argueth moſt euidently, the omnipotent uiſſaunce of hym. that contrary to mans reaſon, could bring to paſſe ſo miraculous a conqueſt.

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*The ſecond Conſideration.*

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**T** Here followeth in order, the conſideration of Chriſtes Apoſtles : which in ſome reſpect, may be ſayde more ſtrange & wonderful then the former, in that they beeing both rude, ſimple, and vnlearned men, (and for the moſt part of the baſer ſort,) ſhould be choſen & aſſigned to ſo great a worke, as was the conuerſion of all Countries & Nations,

Of Chriſtes  
Apoſtles.

and to ſtande in combate with the power, learning and wiſdome of all the world. Neither only had they to contend and fight againſt their enemies, but alſo to direct, gouerne, and menage all thoſe, who ſhoulde be adioyned to their Maiſters kingdom. To which charge they ſeemed ſo vntoward and inſufficient, in all that tyme wherein they lyued with him heere vppon earth: as by their questions and demaunds made vnto him a little before his paſſion, they might appeare to haue learned very little, in three whole yeeres conuerſation & inſtruction: and in verie deepe, to be incapable of ſo high myſteries and functions.

Yet notwithstanding, theſe men, who of themſelues were weake and impotent, after ſtrength and confirmation receiued by y<sup>e</sup> diſcending of Gods holy Spirit into them, became ſo perfect, able, and moſt excellent men, as they brought the whole world in admiration of them. Not onely by the moſt exquisite perfection of their doctrine, (wherein on a ſuddaine, without ſtudy, they excelled, and conuincd the greateſt Phyloſophers then lyuing,) but alſo, and  
that



that especially, by the rare & stupendious myracles which they wrought in the sight of all men. The contemplation whereof, as S. Luke reporteth, droue the beholders, not onelie into great meruaile, but also into feare and exceeding terrour.

*Acts, 2.*

And for example, he recounteth the restoring of a lame man at y<sup>e</sup> Temple gate of Ierusalem, which had beene a Cripple for the space of forty yeeres and more, and thys myracle was doone and testified in the presence and knowledge of all the Citie. Hee recordeth also the dreadfull death of Annanias and Saphira, by the onely speech and voyce of S. Peter: as in like manner, the healing of infinite sicke people, by the presence and shadowe of the same Apostle. He reporteth also the most wonderfull deliuerance of the sayd Saint Peter, out of the hands & prison of Herod by the Angel of God. The varietie of languages, which all the Apostles spake. The visible descending of the holy Ghost vppon all such, on whom the sayde Apostles dyd but lay theyr hands. The miraculous conuersion of S. Paule, by Christes appearing vnto him in the

The Apostles miracles.

*Acts, 3.*

*Acts, 5.*

*1, Cor, 15.*

*2, Cor, 12.*

*Acts, 9, 22.*

*and 26.*

way, when he went to perſecute. Of which myracle, S. Paul himſelf proteſteth in euery place afterward, and once eſpecially, in an open audience and iudgment, before K. Agrippa, and Feſtus Gouvernour of Iurie.

The mira-  
cles repor-  
ted of the  
Apoſtles,  
could not  
be fayned.

Theſe miracles & many more are recorded by S. Luke, whereof ſome part were ſcene by himſelfe, and the reſt moſt euident to all the worlde, as doone in publique before infinite witneſſes. Neyther is it poſſible they could be fayned, for that (as in the like I haue before noted) it had been moſt eaſie to haue refelled them, & thereby to haue diſcredited ſy whole proceedings of Chriſtian Religion in theiſ firſt beginnings. As for example; if the miracle of Saint Peter, beeing deliuered ſooth of the hands & pryſon of Herod Agrippa, had any way beene to bee touched with falſhood, how many would there haue beene of Herodes Officers, Courtiers, ſeruants & friends, that for defence of their Princes honour, ſo (deeply tainted by this narration of Saint Luke, publiſhed not long after the things was done) how many (I ſay) would haue offered themſelues to refute and diſgrace the  
writer

writer heereof, hauing so pregnant  
meanes by publique recorde to doe  
the same; So again, wheras the same  
S. Luke reporteth of his own know-  
ledge, that in a Cittie of Macedonia,  
named Philippi, Saint Paule and Silas *Acts, 16,*  
after many myracles doone, were  
whipped and put in pryson, with a  
dilligent garde in the lowest prison  
of all: theyr feete locked fast in the  
stockes of Tymber, & that at myd-  
nyght, when Paule and Silas began  
to pray, the whole pryson was sha-  
ken, and all the doores throwne o-  
pen, as also the gyues, not onely of  
those two, but of all the other pry-  
soners vpon a suddain burst in sun-  
der: and that thereupon, not onely  
the Iaylor cast hymselfe at the feete  
of S. Paule, but the Magistrates al-  
so, (who the day before had caused  
them to be whipt,) came and asked  
them pardon, and humbly intreated  
them to depart out of theyr Cittie.  
This story (I say) if it had been false,  
there needed no more for confutati-  
on therof, but onely to haue exami-  
ned y whole city of Philippi, which  
could haue testified the contrary.

And yet among so many aduer-  
saries, and eager impugnors of Chri-  
stian

None euer  
durſt im-  
pugne the  
miracles of  
the Apo-  
ſtles, but by  
calumnia-  
tion.

ſtian Religion, as Gods enemy ſtyr-  
red vp in the Primatiue Church, of  
all ſorts and ſects of people: no one  
euer appeared, that durſt attempt to  
take in hande, the particuler impro-  
uing of theſe or ſy like miracles, but  
rather confeſſing the facts, ſought  
alwaies to diſcredite them by other  
ſiniſter calumniations: namely and  
commonly, that they were wrought  
by the deceits and ſleightes of Arte-  
Magick.

*Math. 12.*

*Apud Cyril.  
lib. 1, cont.*

*Julian.*

*Augu. lib. de  
Vera Reliz.*

Thus ſayde the Iewes of the  
myracles of Ieſus, and ſo ſaid Iulian  
the Apoſtata, of the wonderfull  
ſtrange things doone by Saint Peter  
and S. Paule; affirming the to haue  
beene the moſt expert in Magicke, of  
any that euer liued: and that Chriſt  
wrote a ſpeciall booke of that pro-  
feſſion, and dedicated the ſame to  
Peter and Paule: whereas notwith-  
ſtanding it is moſt euident, that  
Paule was a perſecutor diuers yeeres  
after Chriſtes departure.

*Euseb. lib.  
cont. Hiero.*

One Hierocles alſo wrote a booke,  
wherein he ſayned Appolonius Ty-  
anaxus to haue done the lyke myra-  
cles by Magick, which Chriſt & hys  
Apoſtles did by diuine power. And  
finally, it is a generall opinion, that  
both

both Nero and Iulian, gaue themselves so extreame to the studie of that vaine Science, as no men euer did the lyke; vpon emulation onlie of the miracles doone in Rome by Peter and Paule when Nero lyued, and by other Saints and Disciples in the tyme of Iulian.

But what was the ende? Plinie that was a Pagan, wryteth thus of *Plin lib. 30*  
Nero; that as no man euer labou- *Nat. Hist.*  
red more then he in that Science, so *cap. 1.*

no man euer left a more certaine testimony of the meruailous exceeding vanitie thereof. The like in effect wryteth Zosimus of Iulian, albeit himsele a malicious Heathen. *Zosimus in*  
*Vita Iulian.*

And if it were not written, yet thei seuerall extraordinarie calamities, & most miserable deathes, which by al their Magick they could not foresee, dooth sufficiently testifie & same vnto vs; especially the last wordes of Iulian, *Viciſti Galiae, Viciſti.* Thou hast wonne (ò Galilæan) thou hast gotten the victory. Acknowledging thereby, as wel the truth of Christes myracles and of hys followers, as also the vanitie, folly, and madnes of his owne endeuours.

*Niceph lib.*  
*10. c. 35. hist.*

Thus then went forward Christes

The successe of the Apostles, and preached him euery where throughout the worlde; of the Apostles.

Marke, 16.

*Domino cooperante & sermonem confirmante, sequentibus signis*: that is, (as S. Marke affirmeth) the Lorde Iesus working with them, and confirming their preaching by signes & myracles. In respect of which benigne assistance of Iesus in theyr actions, S. Luke sayth further: *They*

*Acts, 14.*

*deale most confidently in the Lorde: his worde of grace giuing testimonie vnto their doings, and shewing forth signes & most prodigious wonders by theyr hands.* No persecution, no terror, no threatens of enemies, no difficultie, or danger that might occur, could stay them from their course of setting forth Christes name & glorie. And they were so assured of the truth, by the inwarde illuminations which they had, and by this certaine testimonie of Gods fauour and assistance in dooing myracles: as one of them wryteth thus; *That which we haue hearde, which we haue seene with our eyes, which we haue behelde, which our hands haue handled of the word of lyfe: that we doe testifie and*

*1. Iohn, 1,*

\* S. Paule.

who had \* been a grieuous persecutor,

tor, and was conuerted without any conference with any Christian in the world; sayd, of Iesus that was dead and risen again, that neither tribulation, nor distresse, nor famine, nor beggery, nor danger, nor persecution, nor dint of sword, could daunt hym from the seruice of such a Maister. And in another place he sayth, that he esteemed al things of this world, wherein a man might glory, to be as very dounge and detriments, in respect of the eminent knowledge, (that is hys word) of hys Lord Iesus Christ. In which very name he tooke so exceeding great delight: as in a fewe Epistles which he left written, he is obserued to haue vsed this sentence, *Dominus noster Iesus Christus*, about two hundred times.

*Rom, 8,*

*Phil, 3,*

Neither indured thys in these Apostles for a time onely but al theyr lyues, which as they spent the same with alacritie in the seruice of Iesus, so in the end they gaue vp the same most cheerefully, to what so-euer death presented it selfe, for confirmation and sealing of theyr former doctrine, neuer so full of confidence, courage, and consolation, as at that houre, nor neuer so boldly denouncing

The ioyfull ending of the Apostles.

*2. Tim, 4,*

*1, Thes. 2,*

cing theyr Maiſter, or talking ſo ioyfully of rewards, Crownes and kingdoms, as at the very laſt inſtant and vp-ſhot of theyr worldly combat.

This then declareth moſt manifeſtly, that the actions of theſe men, proceeded not of humane ſpirit, nor could be performed by the power of man, but by the diuine force and ſupernatural aſſiſtance of theyr Lord and God, whom they confeſſed.

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*The third Conſideration.*

---

Of the Euangelists.

**A**ND thus much in breuitie of Chriſtes Apoſtles. There enſue next hys Euangelistes: that is, ſuch men as haue left vnto vs written, his byrth, life, doctrine, & death. Wherein it is to be noted, thaa Ieſus being God, tooke a different way from the cuſtome of man, in deliuering vnto vs his Lawes and precepts. For that men, who haue beene Law-makers vnto the worlde, knewe no ſurer way of publiſhing theyr Lawe, and procuring authority to the ſame, thē to write thē with their own handes, and in theyr life tyme to eſtabliſhe theyr Promulgation. So Lyncurgus, Solon, and others among the Græcians



cians, Numa to the Romaines, Mahomet to the Saracines : and dyuers other in lyke manner . But Iesus to shew hys diuine power in directing the penne and style of his Euangelists, wold not leaue any thing written by himselfe, but passed frō thys world in simplicity and silence, with out any further shew or ostentation of hys owne doings : meaning notwithstanding by his eternal wisdome, that the prophecy of Ezechiel should be fulfilled, which fore-signified the beeing of his foure irrefragable witnessses, which day & night without rest, should preach, extoll, and magnifie theyr Lord and Maister to the worlds end.

Iesus left nothing written by himselfe.

*Ezech, i,*

Four then were fore-prophecied, and foure as we see by Gods providence, were provided to fulfill the same prophecie. The first & last are two Apostles, that wrote as they had seene. The two middle are two disciples, who registred thinges as they had vnderstood by conference wyth the Apostles. The first Gospell was written by an Apostle, to giue lyght & open the way to al the rest. And the last in lyke manner was written by an Apostle, to giue authority and

The different qualities and circumstances of the foure Euangelists,

con-

confirmation to all the former. The firſt was written in the Hebrew or Jewiſh tongue, for that Jeſus actions were doone in that countrey, to the end that thereby, cyther the whole Nation might believe them, or the obſtinate impugne them. The other three were written in the publique tongues of all other Nations, that is in the Greeke & Romaine languages, if it be true (\* which diuers holde) that S. Markes Goſpell was firſt written in Latine.

\* See Ar-  
macan lib. 2  
de quaſt.

Circūſtan-  
ces of truth  
in our E-  
uangeliſts.

They wrote their ſtories in diuers countries, each one remaining farre diſtant from another, and yet agreed they all (as we ſee) moſt exactly, in the very ſame narration. They wrote in dyuers tymes, the one after the other, and yet the latter did neyther correct nor reprehende any thing in the former. They publiſhed their ſtories, when infinite were aliue that knewe the factes, and many more that deſired to impugne them. They ſette down in moſt of theyr particular narrations, the tyme, the day, the houre, the place, the Village, the houſe, the perſons, the men, the women, and other the lyke. Which circumſtances, the more they are in  
number,

number, the more easie to be refuted if they were not true. Neyther dyd they in Iurie, write of things doone in India, but in the same countrey it selfe, in Townes and Citties that were puplicly knowne, in Bethania and Bethsaida, Villages hard by Ierusalem: in the Suburbes & hyls about the cittie, in such a streete, at such a Gate, in such a porche of the Temple, at such a fish-poole, which all people in Ierusalem did euery day behold.

They published theyr writing in theyr owne life time, and preached in word, so much as in writing they had recorded. They permitted the same to the iudgement and examination of all Christes church, especially of the Apostles, who were able to discern euery least thing therein contained. So S. Marke set forth his Gospell, by the instruction and approbation of S. Peter, as also dyd S. Luke by the authority of S. Paul. They altered not theyr wrytings afterward, as other authors are wont in theyr latter editions, nor euer corrected they one iote of that which they had first sette downe. And that which neuer happened in any other wry-

The publi-  
shing of our  
Gospels.

*Hier. in ca-  
talog. scrip.  
Eccles.*

wrytings in the world besides, ndr euer Prince or Monarch was able to bring to passe, for credite of hys Edicts or sanctions: they gaue theyr lyues for defence and iustifying of that which they had written.

The maner  
of style in  
our Euan-  
gelists.

*Matb, 21,*

*Marke, 2.*

*John, 7,*

*Luke, 19,*

*Marke, 15,*

*John, 10, 11*

*and 20.*

Theyr manner of wryting, is sincere and simple, without all Arte, amplification, or rethoricall exhortation. They flatter none, no not Iesus hymselfe, whō they most adore, nor in confessing hym to be theyr God and Creator, doe they conceale his infirmities of flesh, in that he was man: as hys hunger and thyrst: his being weary: howe he wept: hys passions of feare, and the lyke. So lykewise in the Apostles that were the Gouvernours, Superiors, and heads of the rest: do these Euangelists dyssemble, hyde, or passe ouer no such things as were defects, and might seeme to worldly eyes to turn to theyr dyscredits. As for example, how Christ rebuked them for theyr dulnes in vnderstanding: howe after long instruction, they proposed notwithstanding, very rude and impertinent questions vnto hym, how Thomas would not beleue the attestation of hys fellowes: howe S.

John

John  
bede  
the p  
to C  
claus  
by S.  
Apo  
neue  
syd  
Gos  
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John and S. Iames, the sons of Zebedee, ambitiously solicited to haue the preheminance of sitting neereſt to Chriſt in his glory : which latter claue, beeing ſette downe cleerelie by S. Marke, while yet S. Iohn the Apoſtle was lyuing, the ſame was neuer denied, nor taken ill by the ſayd Apoſtle, neyther was S. Marks Goſpel any thing the leſſe approoued by him, albeit he lyued longeſt, and wrote laſt of all the reſt. *Marke, 10,*

Nay, which is more, and greatlie (no doubt) to be obſerued; theſe E- A ſpeciall uangelists were ſo ſincere and religi- poynt to be ous in theyr narrations, as they no- obſerued in ted eſpecially the imperfections of our Euan- geliſts. gelists.

principally reſpected. So S. Mathew nameth himſelfe *Matthew the Pub- Math, 10,* *Marke, 14,* *Lucan.* And ſo S. Marke, beeing Peters Diſciple, recordeth particulerlie

how S. Peter thryſe denied his Lord and Maſter. S. Luke that was Scholler and dependent of S. Paule, maketh mention alone of the differences between Paule & Barnabas, and in the ſtory of S. Stephens death, after all his narration ended, he addeth a claue that in humane iudgement might haue beene left out, to wit,

*Saulus*

*Proofes of Christianitie.*

*Saulus erat cōsentiens neci eius*, Saule was consenting & culpable of Stephens death. Whereby we may perceiue most perspicuously, that as these men were plaine, sincere, and simple, and farre from presuming to deuise any thing of themselves, so were they religious, and had scruple to passe over, or leaue out any thing of the truth in fauor of themselves, or any other whatsoever.

These mens wrytings then, were published & receiued for vndoubted truth, by all that lyued in the very same age, and were priuie to the particulars therein contained. They were copyed abroad into infinite mens hands, and so conserued wyth all care and reuerence, as holy & diuine Scripture. They were read in Churches throughout all Countries and Nations: expounded preached and taught by all Pastours, & commentaries made ypon them by holie Fathers from time to tyme. So that no doubt can be made, but that we haue the very same wrytings incorrupt as the Authors left them: for that it was impossible for any enemy to corrupt so many copies ouer the world, without descouery & resistance.

No doubt  
but that we  
haue y true  
wrytings of  
our Euan-  
gelists.

ſiſtance. And the ſame very text, wordes, and ſentences, which from age to age the learned Fathers doe alledge out of theſe Scriptures, wee find them now, as they had them at that tyme. As for example, S. Iohn that liued longeſt of all the Apoſtles and Euangelists, had among other Schollers and Auditors, Papias, Ignatius, and Policarpus, all which agree of the ſoure Gospels and other writings left vnto vs in the new Teſtament, affirming S. Iohn to haue approoued the ſame. Theſe mē were Maſters again to Iuſtinus Martyr, Ireneus and other, whoſe writings remain vnto vs. And if they dyd not, yet theyr ſayinges and iudgements touching the Scriptures, are recorded vnto vs by Eusebius and other Fathers of the next age after, & ſo frō hand to hande vntill our dayes. So that of thys there can be no more doubt, then whether Rome, Conſtantinople, Ieruſalem, and other ſuch renowned citties, knowne to all the world at this day, be the verie ſame whereof Authors haue treated ſo much in auncient tymes.

*Euseb. lib. 5  
hiſt. cap. 15.*

*The*

*The fourth Conſideration.*

Of Martyrs,

*Maca, lib, 1,  
and 2.*

AND thus much of Chriſtes E-  
uangelists, for whose more cre-  
dite, and for confirmation of things  
by the recorded: his diuine prou-  
idence preordained, that infinite wit-  
nesses (whom we call Martyrs) should  
offer up their blood in the Primatiue  
Church and after. Whereas for no  
other doctrine, profession, or Reli-  
gion in the world, the like was euer  
heard of; albeit among the Iewes in  
the tyme of the Machabees, and at  
some other times also, when that Na-  
tion for theyr sinnes were afflicted  
by Heathen Princes, some few were  
tyrannized and iniuriously put to  
death; yet commonly, and for the  
most part, this was rather of barba-  
rous cruelty in the Pagans for theyr  
resistance, then directly for hatred  
of Iewish Religion. And for the  
number there is no doubt, but that  
more Christians were put to death  
within two monethes for theyr be-  
leeſe thorow out the worlde, then  
were of Iewes for two thousande  
yeres before Chriſtes coming: which  
is vndoubtedly a matter very won-  
derfull



derfull, considering that the Iewish Religion impugned no lesse the Pagan Idolatry, then doth the doctrine of the Christians. But this came to passe that Christes words might be fulfilled, who sayde; *I come not to bring peace, but the sworde*. And againe, *I send you forth as sheepe among wolues*. That is to say, to bee torne and harried, and your bloode to be deuoured.

*Math. 5.  
Math. 10*

In which extreame and most incredible sufferings of christiāns, three poynts are worthy of great consideration. The first, what infinite multitudes of al estates, conditions, sexe, qualities, and age, dyd suffer dailie, for testimony of thys truth. The second, what intollerable and vnaccustomed \* torments, not hearde of in the world before, were deuised by Tyrants for afflicting thys kinde of people. The thyrd, what inuincible courage and vnspeakeable alacritie, the Christians shewed, in bearing out these afflictions, which the enemies themselues could not attribute, but to some diuine power & supernaturall assistance.

3. Poynts  
to be considered in our  
Martyrs.

\* See the  
narration of  
*Phileas, By-*  
*shop in Af-*  
*rica, touch-*  
*ing thys*  
*poynt, alled-*  
*ged by Euse,*  
*lib. 8, hist.*  
*11, & 12,*

And for thys latter poynt of comfort in their sufferings, I wil alledge

Q onely

The ſingular alacritie of Chriſtians in theyr ſufferings. onely thys Teſtimonie of Tertullian againſt the Gentiles, who obiected, that wicked men ſuffered alſo as well as Chriſtians; whereto this learned Doctor made answer in theſe words.

*Tertul.*  
*Apol. cap. 1.*

“ Truth it is, y many men are prone  
 “ to ill, and doe ſuffer for the ſame :  
 “ but yet dare they not defend their e-  
 uill to be good, as Chriſtians doe  
 theyr cauſe. For that euery euil thing  
 “ by nature, dooth bring with it ey-  
 “ ther feare or ſhame : and therefore  
 “ we ſee, that malefactors, albeſt they  
 “ loue euil, yet wold they not appeare  
 “ ſo to the worlde, but deſire rather to  
 “ lye in couert. They tremble when  
 “ they are taken, and when they are  
 “ accuſed, they denie all, & doe ſcarce  
 “ often times confeſſe theyr dooings  
 “ vpon torments. And finally, when  
 “ they are condemned, they lament  
 “ more, and doe impute theyr harde  
 “ fortune, to deſtiny, or to the Planets.  
 “ But the Chriſtian, what dooth hee  
 “ lyke to thys ? is there any man aſha-  
 “ med ? or doth any man repent him  
 “ whē he is taken, except it be for that  
 “ he was not takē rather ? if he be no-  
 “ ted by the enemy for a Chriſtian, he  
 “ gloriſieth in the ſame; if he be accu-  
 “ ſed, hee defendeth not himſelfe; if  
 he

he be asked the question, he confesseth it willingly; if hee be condemned, he yeeldeth thanks. What euill is there then in the Christian cause, which lacketh the natural sequell of euill? I meane feare, shame, tergiversation, repentance, sorrowe, and deploation? What euill (I say) can thys be deemed, whose guiltinesse is ioy? whose accusation is desire? whose punishment is happinesse?

Hetherto are the words of learned Tertullian, who was an eye witnesse of that he wrote, and had no small part in the cause of those that suffered, being himselfe in y place and state, as daily he might expect to tast of the same affliction. To which combat, how ready he was, may appeare by diuers places of thys hys Apologie, wherein he vttereth (besides his zeale and seruour) a most confident securitie, and certaine assurance of Iesus assistance, by that which he had scene performed to infinite other, in their greatest distresses, from the same Lord before. So that nothing doth more acertaine vs of the diuine power and omnipotencie of I E S V S, then the fortitude inuisible, which, aboue all humane rea-

Iesus assistance to his Martyrs.

ſon, force, and nature, hee imparted to his Martyrs.

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*The fiſt Conſideration.*

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The ſubiection of ſpyrits.

**A**FTER which conſideration, there commeth to be weighed, the fiſt poynt before mentioned, which is, of the ſame power and omnipotencie of Ieſus, declared and exerciſed vppon the ſpyrits infernall. Which thing, partly may appeare by the Oracles alledged in the end of the former Section, (wherein thoſe ſpyrits fore-tolde, that an Hebrew chylde ſhould be borne, to the vtter ſubuerſion and ruine of theyr tyrannicall dominion,) & much more at large the ſame might be declared, by other answers & Oracles vttered after Chriſtes natiuity, & regiſtered in the Monuments euen of the Heathens themſelues. Whereof he that deſireth to ſee more ample mention (eſpecially out of Porphyrie who then was lyuing.) let him reade Eusebius ſixt Booke, *De preparatione Euangelica*, where he ſhall finde ſtore, & namely, that Apollo many tymes exclaimed, *Hei mihi, congemiscite : Hei mihi : hei mihi : Oraculorum defecit*  
me

*me claritas.* Woe vnto mee, lament  
ye with me, woe vnto me, woe vnto  
me, for that the honour of Oracles  
hath now forsaken me. Which cō-  
plaints & lamentations, are nothing  
els but a plaine confession that Iesus  
was he, of whom a Prophet sayd di-  
uers ages before: *Attenuabit omnes* *Soph, 2,*  
*Dei terra:* he shall weare out and  
bring to beggery, all the Gods or I-  
dols of the earth. This confessed al-  
so the wicked Spyrits themselues,  
whē at Christes appearing in Iurie,  
they came vnto hym dyuers tymes,  
and besought hym, not to afflict or  
torment them, nor commaund thē,  
presently to return vnto hell, but ra-  
ther to permit them some little time  
of entertainment in the Sea, or  
Mountaines, or among hearde of  
Swyne, or the lyke. Which confes-  
sion they made in the sight of all the  
world, and declared the same after-  
wards by theyr facts and deedes.

For presently vpon Iesus death, &  
vpon the preaching of his name &  
Gospel throughout the worlde, the  
Oracles which before were aboun-  
dant in euery Prouince and Coun-  
trei, were put to silence. Whereof I  
might alledge the testimony of very

Of the my-  
raculous  
ceasing of  
Oracles at  
Christes ap-  
pearing.

Iuuenall.

many Gentiles themſelues, as that of Iuuenall.

Saty. 6.

*Ceſſant Oracula Delphis.*

All Oracles at Delphos doe now ceaſe, &c.

That alſo of another Poet :

Lucan.

*Exceſſere omnes adytis,*

*arique relictis*

*Dij, quibus imperium*

*hec ſteterat, &c.*

That is, the Gods by whom this Empyre ſtood, are all departed from theyr Temples, & haue abandoned theyr Altars and place of habitation. Strabo hath alſo theſe expreſſe wordes. *The Oracle of Delphos at this day is to be ſeene in extreame beggery & mendicitie.*

Strab lib.

Geograph.

Plutar. de  
defectu Ora-  
culo,

Two inſuf-  
ficient cau-  
ſes.

And finally, Plutarch that lyued within one hundred yeeres after Chriſt, made a ſpeciall Booke to ſearch out the cauſes, why the Oracles of the Gods were ceaſed in hys tyme. And after much turning and winding many waies, reſolued vpon two principall points, or cauſes thereof. The firſt, for that in hys tyme, there was more ſtore of Wiſe-men then before, whoſe aunſwers might ſtand in ſteede of Oracles; and the other

other, that peradventure the spirites which were accustomed to yeeld Oracles, were by length of tyme growne olde and dead. Both which reasons, in the very common sence of all men, must needes be false, and by Plutarch himselſe, cannot stande with probabilitie. For first, in hys Bookes which he wrote of the lyues of auncient famous men, he confesseth, that in such kind of wisdom as he most esteemed, they had not theyr equals among theyr posterity. Secondly, in hys Treatise of Philosophy, he passeth it for a ground, that spirits not depending of materiall bodies, cannot die, or wexe old, and therefore of necessitie he must conclude, that some other cause is to be yeelded of the ceassing of these Oracles, which cannot be but the presence and commaundement of some higher power, according to the saying of S. Iohn, *To this ende appeared the sonne of God, that hee might dissolue (or overthrowe) the workes of the devill.* 1. Iohn. 3.

Neyther dyd Iesus thys alone in hys own person, but gaue also power and authoritie to hys Disciples & followers to doe the like, according

*Matth, 10.*

to their commiſſion in S. Mathewes Goſpell: *Super omnia Dæmonia et ſpiritus immundos, &c.* You ſhall haue authoritie ouer al deuils & vn-cleane ſpyrits. Which commiſſion, how they afterward put it in execution, the whole worlde yeeldeth ſufficient teſtimonie And for examples ſake onely, I wil alledge in this place an offer or challenge, made for the tryall or prooſe thereof, by Tertul-lian to the Heathen Magiſtrates and perſecutors of hys time, his wordes are theſe.

*Tertu. in A. pol. ad gen.* Let there be brought heere in pre- ſence before your trybunall ſeates,

“ ſom perſon, who is certainly known  
 “ to be poſſeſſed with a wicked ſpirit,  
 “ and let that ſpirit be commaunded  
 “ by a Chriſtian to ſpeak, and he ſhall  
 “ as truly confeſſe himſelfe to be a de-  
 uil, as at other tymes to you, he will

A moſt co- ſident offer falſely ſay he is a God. Againe, at made by the ſame time let there be brought

Tertullian, ſooth one of theſe (your Prieſtes or  
 “ Prophets) that will ſeeme to be poſ-  
 “ ſeſſed with a diuine ſpirit, I mean of  
 “ thoſe that ſpeake gasping, &c. (in  
 “ whom you imagine your Gods to  
 “ talke,) and except that ſpyrite alſo,  
 “ (commaunded by vs) doe confeſſe  
 him.



himſelfe to be a deuill, (being afraid  
indeede to lye vnto a Chriſtian) doe  
you ſhedde the bloode of the Chri-  
ſtians in that very place, &c. None  
will lye to theyr owne ſhame, but  
rather for honour or aduantage, yet  
thoſe ſpyrits will not ſay to vs, that  
Chriſt was a Magitian, as you doe,  
nor that he was of the common cō-  
dition of men. They will not ſay, he  
was ſtolne out of the Sepulcher, but  
they will confeſſe, that hee was the  
vertue, wiſedome, & word of God;  
that he is in heauen, & that he ſhall  
come agayne to be our Iudge, &c.  
Neither will theſe deuils in our pre-  
ſence, deny theſelues to be vncleane  
ſpyrits, and damned for their wic-  
kednes, & that they expect his moſt  
horrible iudgement, profeſſing alſo,  
that they doe feare Chriſt in G O D,  
and God in C H R I S T, and that  
they are made ſubiect vnto hyſ Ser-  
uants.

Hetherto are the words of Tertul-  
lian, contayning (as I haue ſayde) a  
moſt confident challenge, and that  
vpon the lyues & blood of all Chri-  
ſtians, to make tryall of their power  
in controlling thoſe ſpirits, which the  
Romaines & other Gentiles adored

as theyr Gods. Which offer, seeing it was made and exhibited to the persecuters themselves, then lyuing in Rome, wel may we be assured, that the enemy would neuer haue omitted so notorious an aduantage, if by former experience he had not beene perswaded, that the ioyning heerein would haue turned and redounded to hys owne confusion.

The wonderful  
authorite of  
Christians  
ouer spyrits.

*Lact. li. 2 de  
init. cap. 16,*

And this puissant authority of Iesus imparted to Christians, extended it selfe so farre forth, that not onely theyr words and commandements, but euen their very presence did shut the mouthes and driue into feare the miserable Spyrites. So Lactantius sheweth, that in hys dayes, among many other examples of thys thing, a feely Seruing-man that was a christian, following hys Maister into a certaine Temple of Idols, the Gods cryed out, that nothing coulde be well done, as long as that Christian was in presence. The like recordeth Eusebius of Dioclesian the Emperour, who going to Apollo for an Oracle, receiued answer, *That the iust men were the cause that he could say nothing.* Which iust men, Apollos Priests interpreted, to bee meant ironi-

*Euse. li. 5, de  
prap. Evan.*

ironically of Christians : and there-  
vppon Dyoclesian began hys most  
fearce and cruell persecution in Eu-  
sebius dayes. Sozomenus also wry-  
teth, that Iulian an Apostata, ende-  
uouring with many sacrifices & cō-  
iurations, to draw an aunswer from  
Apollo Daphnæus, in a famous  
place, called Daphne, in the suburbs  
of Antioch : vnderstood at last by  
the Oracle, that the bones of S. Ba-  
bylas the Martyr, that lay neere to  
the place, were the impediment why  
that God coulde not speake. And  
thereupon, Iulian caused the same  
body presently to be remooued. And  
finally, heereof it proceeded, that in  
all sacrifices, coniurations, & other  
mysterie of the Gentiles, there was  
brought in that phrase recorded by  
scoffing Lucian, *Exeant Christiani*,  
let Christians depart; for that while  
they were present, nothing could be  
well accomplished.

*Sozom. lib. 3  
hist. cap. 18.*

*Lucian in  
Alex.*

To conclude, the Pagan Porphy-  
rie, that of all other most earnestlie  
endeuoured to impugne & disgrace  
vs Christians, and to holde vp the  
honour of hys enfeebled Idoles, yet  
discouers of the great plague that  
raigned most furiously in the Cittie  
of

*Perph. lib. 5.  
cont. Christ.  
apud Euseb.  
li. 5. ca. 1. de  
prep. Euan.*

A merui-  
lous confeſ-  
ſion of Por-  
phyrie.

of Meſſina, in Cicilie wher he dwelt,  
yeeldeth this reaſon, why Aſculapi-  
us the God of Phiſicke (much ado-  
red in y place) was not able to helpe  
them. *It is no meruaile* (ſayth he) *if*  
*this Cittie ſo many yeeres bee vexed*  
*with the plague, ſeeing that both Aſ-*  
*culapius and all other Gods be nowe*  
*departed from it, by the comming of*  
*Chriſtians. For ſince that men haue*  
*begun to worſhip this Ieſus, wee could*  
*neuer obtaine any profit by our Gods.*

A pretty ſto-  
rie of Plu-  
tarch.

*Plus de de-*  
*ſectus oracu.*

Thus much confeſſed this Patrone  
of Paganisme, concerning the maine  
that his Gods had receyued by Ieſus  
honour. Which albeir he ſpake with  
a malicious minde, to bring Chriſti-  
ans in hatred and perſecution there-  
by, yet is the confeſſion notable, and  
confirmeth that ſtory which Plu-  
tarch in his fore named booke doth  
report; that in the latter yeres of the  
raigne of the Emperour Tyberius, a  
ſtrange voyce, and exceeding horri-  
ble clamor, with hidious cryes, skry-  
ches, and howlings, were hearde by  
many in the Græcian ſea, complain-  
ing that the great G O D Pan was  
nowe departed. And thys Plutarch  
(that was a Gentile) affirmeth to  
haue beene alledged and approued,  
before

before the Emperour Tyberius, who meruailed greatly thereat, and could not by all his Diuines and Sooth-sayers, whom he called to that consultation, gather out any reasonable meaning of this wonderful accidēt. But we Christians, comparing the time wherein it happened, vnto the time of Iesus death and passion, and finding the same fully to agree, may more then probably perswade our selues, that by the death of theyr great God *Pan*, (which signifieth al) was imported y vtter ouerthrow of al wicked spirits & Idols vpon earth.

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*The sixt Consideration.*

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**A**ND thus hath the Deitie of Iesus beene declared and approoued by his omnipotent power, in subduing infernall enemies. Nowe resteth it for vs to make manifest the same, by his lyke power and diuine justice, shewed vpon diuers of his enemies heere on earth; whose greatest punishment, albeit for the most part, he reserueth for y life to come, yet sometimes for manifestation of hys omnipotencie, (as especially it was behoueful in those first dayes of  
hys

the punish-  
ment of e-  
nemies.

Herod Af-  
colonita.

*Iofep. lib. 17.  
antiq. ca. 10.  
et lib. 1. de  
bell. iuda.  
cap. 21,*

hys appearaunce in the worlde) hee chaſtēeth them alſo, euen heere on earth in the eye and ſight of al men. So wee reade of the moſt infamous and myſerable death of Herode the firſt, ſurnamed Aſcolonita, who after hys perſecution of Chriſt in hys infancie, & the ſlaughter of the infants in Bethleem for hys ſake : was wearied out by a lothſome lyfe, in feare and horroure of hys owne wife and children : whom after hee had moſt cruelly murdered, was enforced alſo by deſperation, through hys vnſpeakeable greifes, vexations, and torments, to offer his owne hande to hys owne deſtruction, if he had not been ſtaied by his friends that ſtood about hym.

Archelaus.

*Iofep. lib. 17.  
antiq. ca. 15  
lib. 2. de bel.  
iuda. cap. 6.*

After hym, Archelaus his eldeſt Sonne, that was a terrour to Ieſus at hys returne from Egypt, fell alſo by Gods iuſtice into meruailous calamities. For firſt, beeing left a King by hys Father, Auguſtus would not allow or ratifie that ſucceſſion, but of a King made him a Tetrarch, aſſignig vnto hym onely the fourth part of that dominion which his father had before. And then againe after nine yeeres ſpace, took that a-  
way

way in lyke manner, with the greatest dishonour he could deuise, seazing vpon all hys treasure and riches by the way of confiscation, and condemning hys person to perpetuall banishment, wherein hee died most miserably in Vienna in Fraunce.

Not long after thys, the seconde sonne of Herod the first, named Herode Antipas, Tetrarch of Galilie, who put S. Iohn Baptist to death, & scorned Iesus before his passion, (whereat both himselfe and Herodias hys Concubine was present,) was deposed also by Caius the Emperor, (beeing accused by Agrippa his nearest kinsman) and most contumeliously sent in exile, first to Lyons in Fraunce, and after that, to the most deserte and inhabitable places in Spayne, where hee with Herodias wandred vp and down in extreame calamity so long as they lyued, and finally ended theyr daies abandoned of all men. In which misery also it is recorded, that the dauncing daughter of Herodias, who had in her iolity demaunded Iohn Baptists head, beeing on a certaine time enforced to passe ouer a frozen River, suddainly the Ice brake, and she in her fall, had

Herod Antipas.

*Iosep. lib. 18.  
antiq. cap. 9.  
lib. 2, de bel.  
cap. 8.*

Herodias daughter.

*Niceph. li. 1,  
capit. 20.*

had her heade cutte off by the same lfe, without hurting the rest of her body, to the great admiration of all the lookers on.

Herod Agrippa.

*Acts, 12,  
Iosep. lib. 19,  
antiq. cap. 7*

*Lib. 18, ca. 7*

The stock  
of Herod  
soone ex-  
tinguished.

The lyke euent had another of Herods family, named Herod Agrippa, the accuser of the fore-named Herode the Tetrach; who in hys great glory & tryumph, hauing put to death S. Iames, the brother of S. Iohn Euangelist, and imprisoned S. Peter, was soone after in a publique assembly of Princes and Nobles at Cæsaria, stricken from heauen with a most horrible disease, whereby his body putrified, and was eaten with vermine, as both S. Luke recordeth, and Iosephus affirmeth. And the same Iosephus, with no small meruaile in himselfe, declareth: that at the very same time when hee wrote hys story, (which was about threescore and ten yeeres after the death of Herod the first) the whole progenie and of-spring, kindred & familie of the said Herod, (which he saith was exceeding great, by reason hee had many wiues together, with many chyl dren, brothers and sisters, besides Nephewes & kins-folke) were all extinguished in most miserable sort,



fort, and gaue a testimony (ſayth Iosephus) to the worlde, of the most vaine confidence, that men doe put in humane felicitie.

And as the punishments lighted openly vpon Iesus professed enemies in Iurie: so escaped not all the Romaines their chastisement; I meane such, as especially had their hands in persecution of him, or of his followers after hym. For first, of Pontius Pilate that gaue sentence of death, against him, we read, that after great disgrace receiued in Iurie, hee was sent home into Italie, and there by manifest dysfauours shewed vnto hym by the Emperour hys Maister, fell into such desperation, as he slew himselfe with his owne hands.

The punishments of the Romans.

Pilate.

*Eutrop. lib,*

*7. hist.*

*Euseb. lib. 2,*

*cap. 7. hist.*

And secondly of the very Emperours themselves, who liued from Tyberius (vnder whom Iesus suffered) vnto Constantine the great, vnder whom Christian Religion tooke dominion ouer the worlde, (which contained the space of three hundred yeres) very few or none escaped the manifest scourges of Gods dread full iustice, shewed vpon the at the knitting vp of their daies. For examples sake; Tyberius, that permitted Christi-

*Tertul. in  
Apolog.*

**Caligula,**

Chriſtians to lyue freely, and made a Lawe againſt their moleſtation, (as before hath beene ſhewed) dyed peaceably in hys bed. But Caligula that followed him, for his contempt ſhewed againſt all diuine power, in making hymſelfe a God, was ſoone after murdered by the conſent of his deeceſt friendes.

**Nero,**

Nero alſo, who firſt of all other began perſecution againſt the Chriſtians, within ſewe Monethes after he had put S. Peter and S. Paule to death in Rome, hauing murdered in lyke manner his owne Mother, Brother, Wyfe, and Maiſter, was vpon the ſuddaine, from hys glorious eſtate and Maieſtie, throwne down into ſuch horrible diſtreſſe & conſuſion in the ſight of all men, as beeing condemned by the Senate, to haue hys head thruſt into a Pyllary, and there moſt ignominiouſly to be whyped to death, was conſtrayned (for auoiding the execution of that terrible ſentence) to maſſacre hymſelfe with his owne handes, by the aſſiſtance of ſuch as were deeceſt vnto hym.

The lyke may be ſhewed in the tragicall endes of Galba, Otho, Vitellius

tellius, Domitian, Commodus, Per- Many Em-  
tinax, Iulian, Marcinus, Antoninus, perors that  
Alexander, Decius, Gallus, Voluti- dyed myse-  
anus, Aemilianus, Valerianus, Gali- rably.  
enus, Caius, Carinus, Maximianus,  
Maxentius, Lucinius and others.

Whose miserable deathes, a noble  
man & Counsellor, (well neere one  
thousand yeeeres past) dyd gather a- *Enagr. Sco-*  
gainst Zosimus a Heathen Wryter, *last lib. 3.*  
to shew thereby the powerfull hand *hist. cap. 48,*  
of Iesus vppon his enemies: adding  
furthermore, that since the tyme of  
Constantine, (whiles Emperors haue  
been christians) few or no such ex-  
amples can be shewed, except it be  
vpon Iulian the Apostata, Valens  
the Arian heretique, or some other  
of like detestable & notorious wic-  
kednes. And thus much of particu-  
ler men chastised by Iesus.

But if we desire to haue a full ex-  
ample of his iustice vppon a whole  
Nation together, let vs cōsider what  
befell Ierusalem and the people of  
Iurie, for theyr barbarous crueltie  
practised vpon him, in hys death &  
passion. And truly, if we belieue Io-  
sephus and Phylo the Iewish Histo-  
riographers, (who liued either with  
Christ, or immediatly after him,) it  
can

The chas-  
tisement of  
Ierusalem,  
and of the  
Iewish peo-  
ple.

*Iosep. lib. 19,*  
*antig. lib. 2,*  
*et 3, de bell.*  
*Judai.*  
*Philo in*  
*Flacco et lib.*  
*2, de leg.*  
*Cornel. Tac.*  
*lib. 12,*

can hardly be expressed by y tongue  
 or penne of man, what insufferable  
 calamities and miseries, were inflicted  
 to that people (presently vppon  
 the ascention of I E S V S) by Pilate  
 theyr Gouvernour, vnder Tyberius  
 the Emperour, and then againe .by  
 Petronius vnder Caligula, and after  
 that, by Cumanus, vnder Claudius,  
 and lastly by Festus and Albinus vn-  
 der Nero. Through whose cruelties,  
 that Nation was enforced finally to  
 rebell, and take Armes against the  
 Romaine Empyre, which was the  
 cause of theyr vtter ruine and extir-  
 pation by Tytus and Vespasian. At  
 what tyme besides the ouerthrow of  
 theyr Citty, burning of theyr Tem-  
 ple, and other infinite dystresses,  
 which Iosephus an eye-witnes pro-  
 testeth, that no speech or discourse  
 humane can declare.

The same Authour lykewise re-  
 cordeth, eleuen hundred thousande  
 persons to haue been slaine, & four-  
 score and seauen-teene thousand ta-  
 ken alyue, who were cyther put to  
 death afterwarde in publique try-  
 umphes, or sold openly for bond-  
 slaues into all parts of the world.

And in thys vniuerfall calamitie  
 of

of the Iewiſh Nation, beeing the How Chriſt  
moſt notorious and grieuous, that his death  
euer happened to people or Nation was puni-  
before or after the, (for the Romans ſhed with  
neuer practiſed the like vpon others) like circum-  
it is ſingularly to be obſerued, that ſtances vpo  
in the ſame time and place, in which the Iewes.  
they had put Ieſus to death before:  
that is, in the feaſt of the Paſchall,  
whē they whole Nation was aſſem-  
bled at Ieruſalem, from all partes,  
Prouinces, and Countries of the  
earth: they receyued this their moſt  
pitiſfull ſubuerſion, and that by the  
hands of the Romaine Cæſar, to  
whom by publique cry, they had ap-  
pealed from Ieſus, but a little before.

Yea, further it is obſerued and  
noted, that as they apprehended Ie-  
ſus, and made the entrance to hys  
paſſion vpon the Mount Oliuet, ſo  
Tytus (as Iosephus writeth) vpon *Iosep. lib. 5.  
de bel. ca. 8*  
the ſame Mount planted hys firſt  
ſiege for their finall deſtruction.

And as they ledde Ieſus from Cai-  
phas to Pilate, afflicting him in their  
preſence: ſo now were they them-  
ſelues ledde vp & downe from Iohn *Capit. 27.*  
to Symon, (two Tyrants that had v-  
ſurped dominion within the City,)  
and were ſcourged and tormented  
before

before the trybunal ſeates. Again, as they had cauſed Ieſus to be ſcoffed, beaten, and villainouſly intreated by the Souldiers in Pilats Pallace : ſo were now theyr own principall Rulers and Noble men, (as Iosephus writeth) moſt ſcornfully abuſed, beaten, and crucified by the ſame Souldiers. Which latter point of crucifying, or villanous putting to death vpon the Croſſe, was begun to be practiſed by the Romaines vpon the Jewiſh Gentry, immediatly after Chriſtes death, and not before. And now at thys tyme of the war, Iosephus affirmeth, that in ſome one day, ſiue hundred of his Nation were taken and put to thys opprobrious kinde of puniſhment; in ſo much, that for the great multitude

*Lib. 5. de bel.  
asp. 28,*

he ſayth : *Nec locus ſufficeret Crucibus, nec Cruces corporibus* : that is,  
 “ neyther the place was ſufficient to  
 “ contayne ſo many croſſes as the Ro-  
 “ maines ſette vp, nor the croſſes ſuf-  
 “ ficient to ſuſtaine ſo many bodies as  
 “ they murdered by that torment.

A meruailous prouidence of Thys dreadfull and vnſpeakable miſery, ſel vpo the Iewes about forty yeeres after Chriſtes aſcention, when they had ſhewed themſelues moſt

most obstinate & obdurate against God, for de-  
hys doctrine, deliuered vnto them, liuering the  
not only by himselfe, but also by hys Christians  
Disciples; of which Disciples they that were in  
had now slayne S. Stephen & Saint Ierusalem  
Iames, and had driuen into banishi- at the tyme  
ment both S. Peter and S. Paul, and of destruc-  
other that had preached vnto them. tion.

To which latter two Apostles, (I  
meane S. Peter & S. Paule) our Sa-  
uiour Christ appeared a little before  
theyr martyrdoms in Rome, as Lac-  
tantius wryteth, and shewed that  
within three or foure yeeres after  
their deathes, he was to take reuenge  
vpon theyr Nation, by the vtter de-  
struction of Ierusalem and of that  
generation. Which secrete aduise, *Lib. 4. diu.*  
the sayd Lactantins affirmeth, that *inst. ca. 21.*  
Peter and Paule reuealed to other  
Christians in Iurie; wherby it came *Euseb. lib. 3.*  
to passe, (as Eusebius also and other *hist. cap. 5.*  
Authors doe mention) that all the *Nicep. cap. 3*  
Christians lyuing in Ierusalem, de-  
parted thence, not long before the  
siedge began, to a certayne Towne  
named Pella, beyond Iordan, which  
was assigned them for that purpose  
by Iesus himselfe, for that it beeing  
in the dominion of Agrippa, who  
stood with the Romaines, it remai-  
ned

ned in peace & ſafety, while all Iurie beſides was brought to deſolation.

Thys then was the prouidence of God for ſy puniſhment of the Iewes at that tyme. And euer after, theyr

The Iewiſh eſtate declined from worſe to worſe, miſeries af- and theyr miſeries daily multiplied ter the de- throughout the world. Whereof hee ſtruction of that wil ſee a very lamentable narra- Ieruſalem, tion, let him read but the laſt booke

onely of Iofephus hystory *De bello Iudaico*, wherein is reported beſides other things, that after the war was ended, and all the publique ſlaughter ceaſſed, Tytus ſent threeſcore thouſand Iewes, as a preſent to hys Father to Rome, there to be put to death in dyuers & ſundry manners. Others hee applyed to be ſpectacles for paſtime to the Romaines ſy were preſent with him; whereof Iofephus ſayth, that he ſawe with his owne eyes, two thouſande and five hundred murdered and conſumed in one day, by fight & combat among themſelues, and with wilde beaſtes at the Emperours appointment. Others were aſſigned in Antioche & other great Citties, to ſerue for fagots in theyr famous bond-fires at tymes of triumph. Others were ſold

to

*Iofep lib. 7.  
de bello cap.  
20. et 21.*



to be bond-ſlaues, others condemned to dyg and hewe ſtones for euer. And thys was the end of that warre and deſolation.

After thys againe vnder Traiane the Emperour, there was ſo infinite a number of Iewes ſlaine, and made away by Marcus Turbo in Affrica, and Lucius Quintus in the Eaſt, (as all Hiſtories agree) that it is impoſſible to expreſſe the multitude. But yet more wonderfull it is, which the ſame Hiſtorians report: that in the cyghteene yeere of Adrian the Emperour, one Iulius Seuerus beeing ſent to extinguiſh all the remnant of the Iewiſh generation: deſtroyed in ſinal tyme nine-tie & eight Townes and Villages within that Countrey, and ſlew ſiue hundred & four ſcore thouſand of that blood and Nation in one day: at which tyme alſo, he beate downe the Cittie of Ieruſalem in ſuch ſort, as he left not one ſtone ſtanding vpon another of their auncient buildinges: but cauſed ſome part thereof to be reedified againe, \* The Em- and inhabited onely by Gentiles. He perours changed the name of the Cittie, and name was called it \* A B L I A, after the Empe- Aelius A- rours name. He droue all the pro- drianus.

The ſinall deſolation of the Iew- iſh Nation.

*Oroſ. li. 7. ca. 13. Arifton. pellens in hiſt. Euſe. li. 4. capit. 8. Niceph. li. 3. cap. 24.*

R genie

genic and of ſpring of the Iewes  
toorth of all thoſe Countries, with a  
perpetual Law confirmed by y<sup>e</sup> Em-  
perour, y<sup>e</sup> they ſhould neuer returne:  
no, not ſo much as looke backe frō  
any high or eminent place to that  
Country againe. And thys was done  
to the Iewiſh Nation by the Ro-  
maine Emperours for accompliſh-  
ing that demaund, which their prin-  
cipall Elders had made not long be-  
fore to Pilate the Romaine Magi-  
ſtrate, concerning Ieſus moſt iniu-  
rious death, crying out with one cō-  
ſent & voyce, to wit, *Let his blood be*  
*Upon vs and Upon our poſteritie.*

*Math, 27.*

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*The ſeauenth Conſideration.*

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The fulfil-  
ling of Ie-  
ſus prophe-  
cies.

**A**N D heerein alſo, I meane in the  
moſt wonderfull, and notorious  
chatiſement, or rather reprobation  
of the Iewiſh people, which of all  
the worlde was Gods peculier be-  
fore, is ſette out vnto vs, as it were in  
a Glaſſe, the ſeauenth and laſt  
poynt, which wee mention in the  
beginning of thys Section: to wit,  
the fulfilling of ſuch ſpeeches and  
prophecies, as Ieſus vttered when he  
was vppon the earth; as namely at  
one

one tyme, after a long & vehement  
 commination made to the Scribes  
 and Pharificks and principall men of  
 that Nation, (in which hee repeateth  
 eyght ſeueral tymes that dreadfull  
 threat woe,) he concludeth finally,  
 that all the iuſt blood, iniuriouſly  
 ſhedde from the firſt Martyr Abel, *Math, 23.*  
 ſhould be reuenged very ſhortly vpon  
 that generation. And in the ſame  
 place, he menaceth the populus Citie  
 of Ieruſalem, that it ſhoulde be  
 made deſert. And in another place  
 hee aſſureth them, that one ſtone  
 ſhould not be left ſtanding thereof  
 vpon another. And yet further hee  
 pronounceth vpon the ſame Citie  
 theſe words; *The dayes ſhal come vpon thee,*  
*and thine enemies ſhall enui-*  
*ron thee with a wall, and ſhall beſiege*  
*thee: they ſhall ſtraighten thee on e-*  
*very ſide, and ſhall beate thee to the*  
*ground, & thy children in thee.* And  
 yet more particularly, he fore-telleth  
 the very ſignes whereby his Diſciples  
 ſhoulde perceiue when the tyme in-  
 deepe was come, vſing thys ſpeech  
 vnto them. *When you ſhall ſee Ieru-*  
*ſalem beſieged with an Armie: then*  
*know ye that her deſolation is at hand,*  
*for that theſe are the daies of reuenge,*

*Luke, 21.*

*Luke, 19.*

Ieſus ſpeec-  
 hes of Ie-  
 ruſalem.

*Luke, 21.*

to the end all may be fulfilled which is written. Great distresse shall fall vpon this earth, and Vengeance vpon this people. They shall be slaine by dint of the sword, & shalbe led as slaues into al Countries. And Ierusalem shalbe trodden vnder feete by the Gentiles, vntill the time of Nations be accomplished.

The circū-  
staunce of  
the tyme,  
when Iesus  
spake hys  
words, and  
when they  
were writ-  
ten.

Thys fore-tolde Iesus of the miserie that was to fall vpon Ierusalem, and vpon that people (by the Romaines and other Gentiles,) when the Iewes seemed to be in most security, and greatest amitie with the Romaines, (as also they were when the same things were written,) and consequently at y<sup>e</sup> time, they might seeme in all humaine reason, to haue lesse cause then euer before to mysdoubt such calamities. And yet how certaine & assured fore-knowledge, (& as it were most sensible feeling) Iesus had of those miseries, he declared, not onely by these expresse words, and by their euent: but also by these pittifull teares he shed vpon sight & consideration of Ierusalem, and by the lamentable speech he vsed to the women of y<sup>e</sup> Cittie, who wept for hym at his passion, perswading them to weepe rather for them selues

ſelues and for theyr chyldren, (in re-  
ſpect of the miſeries to follow) then  
for him. Which words & predi-  
ctions of Ieſus, together with ſundry o-  
ther his ſpeeches, fore-ſhewing ſo  
particularly y<sup>e</sup> imminent calamities  
of y<sup>e</sup> Nation, (& that as I haue ſayd,  
at ſuch tyme, when in humane dyſ-  
courſe there could be no probabilitie  
thereof,) when a certaine Heathen  
Chronicler and Mathematique, na-  
med Phlegon, about a hūndred yeres  
after Chriſtes departure, had dilli-  
gently conſidered, hauing ſeene the  
ſame alſo in hys daies moſt exactlie  
fulfilled, (for he was ſeruaunt to A-  
drianus the Emperour, by whose  
commandement as it hath been ſaid  
before, the finall ſubuerſion of that  
Iewiſh Natiō was brought to paſſe)  
thys Phlegon (I ſay) though a Pa-  
gan, yet vpon conſideration of theſe  
euents, and others that he ſawe, (as  
the extreame perſecution of Chriſti-  
ans fore-told by Chriſt and the like)  
he pronounced, that neuer any man  
foretold things ſo certainly to come,  
or that ſo precisely were accompy-  
ſhed, as were the predictions & pro-  
phecies of Ieſus. And thys testimo-  
nie of Phlegon, was alledged and vr-

*Phle. Thral.  
lib. annal.*

The testi-  
mony of a  
Heathen,  
for the ful-  
filling of  
Chriſtes  
prophecies.

*Orig. lib. 2.  
con. Celf. sub  
initium.*

ged for Christians, against one Celsus a Heathen Philosopher and Epicure, by the famous learned Origen; even the very next age after it was written by the Authour: so that of the truth of thys allegation, there can be no doubt or question at all.

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*Other prophesies of Iesus, fulfilled  
to his Disciples.*

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**A**ND nowe albeit these predictions and prophecies, concerning the punishment and reprobation of the Iewes, fulfilled so evidently in the sight of all the world, might be a sufficient demonstration, of Iesus fore knowledge in affaires to come, yet are there many other things besides fore-shewed by him, which sel out as exactly as these dyd, notwithstanding that by no learning, Mathematical reason, or humane conjecture, they were or might be fore-seene. Aud as for example, the fore-telling of hys owne death, the manner, tyme, and place thereof: as also the person that should betray him, together with hys irrepentant ende. The flight, feare, & scandale of hys Disciples, albeit they had promised  
and

and protested the contrary. The three severall denials of Peter. The particular tyme of his own resurrection, and ascension. The sending of the holy Ghost, & many other the lyke predictions, prophecies and promises, which to hys Apostles, Disciples and followers that heard them uttered, & left them written before they fell out, and sawe them afterward accomplished: and who by the falshood thereof, shoulde have receiued greatestt damage of al other men, if they had not been true; to these men (I say) they were most evident proofes of Iesus diuine prescience in matters that should ensue.

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*Prophecies fulfilled in the sight  
of Gentiles.*

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BUT yet for that an Infidel, (with whom onely I suppose my selfe to deale in thys place) may in these and the like things, finde (perhaps) some matter of cauillation, and say, that these prophecies of Iesus were recorded by our Euangelists, after the particularities therein prophesied were effectuated and not before; and consequently, that they might

be forged, I will alledge certaine other euent, both fore-told and regiſtered before they came to paſſe, and diuulged by publique wrytings in the face of all the world, when there was ſmall ſemblance that euer the ſame ſhould take effect. Such were the particuler foretellings of ſy kinde and maner of S. Peters death, whiles he lyued. The peculier and different manner of S. Iohn the Euangelifts ending, from the reſt of the Apoſtles. The fore-ſhewing and deſcribing to hys Diſciples, the moſt extreame and cruell perſecutions, that ſhould enſue vnto Chriſtians for his ſake, (a thing at that tyme not probable in reaſon, for that the Romans permitted the exerciſe of all kinds of Religions;) and that notwithstanding all theſe preſſures and intollerable afflictions, his faithful followers ſhould not ſhrinke, but hold out and daily increaſe in zeale, fortitude, and number, and finally ſhould atchieue the victory and conqueſt of al the world: a thing much more vnlikely at that day, and ſo far paſſing all humane probality, as no capacity, reaſon, or conceite of man, might reach or attaine the foreſight thereof.



thereof. And with this will we conclude our third and last part of the generall diuision sette downe in the beginning, concerning the grounds and prooſes of Christian Religion.

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*The Conclusion.*

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SECT. 4

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BY al that hetherto hath been said, we haue declared & made manifest vnto thee (gentle Reader) three things of great importaunce. First, that from the beginning and creation of the worlde, there hath beene promised in all tymes & ages a Messias, or Sauour of man-kinde, in whom, and by whom, all Nations should be blessed; as also, that the particuler tyme, manner, & circumstance of his comming, together with the qualitie of his person, purpose, doctrine, lyfe, death, resurrection, & ascension, were in like manner by the Prophets of GOD, most evidently foreshewed. Secondly, that the very same particulers & speciall poynts that were designed and sette downe by the sayde Prophets, were also fulfilled most exactly with their circumstances, in the person & acti-

The sum of  
the former  
3. Sections  
1.  
  
2.

3.

ons of Ieſus Chriſt our Lord & Sa-  
uiour. Thirdly, that beſides the ac-  
complishment of all the fore-ſayde  
prophecies, there were giuen by Ie-  
ſus many ſignes, manifeſtations, &  
moſt infallible arguments of hys  
deitie & omnipotent uiſſaunce, af-  
ter hys aſcention or departure from  
all humane and corporall conuerſa-  
tion in thys world.

By all which wayes, meanes, argu-  
ments and prooſes, and by ten thou-  
ſand more, which to the tongue or  
penne of man are inexplicable, the  
chriſtian mind remaineth ſetled, &  
moſt firmly grounded in the vn-  
doubted beliefe of his Religion, ha-  
uing beſides all other things, euiden-  
ces, certainties, & internall comforts  
and aſſuraunces which are infinite:  
theſe eyght demonſtrative reaſons  
& perſwaſions which enſue, for his  
more ample and abundant ſatis-  
faction therein.

Eyght rea-  
ſons.

---

*The Prophecies.*

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**F**Irſt, that it was impoſſible, that  
ſo many things ſhould be fore-  
tolde ſo precisely, with ſo many par-  
ticularities, in ſo many ages, by ſo  
diſfe-

different persons of al sanctity, with so great concorde, consent, and vnitie, and that so long before hande, but by the Spyrit of God alone, that onely hath the fore-knowledge of future euents.

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*The fulfilling.*

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**S**Econdly, that it could not possibly be, that so many thinges, so difficult and strange, with all theyr particularities, and circumstaunces, should be so exactly & precisely fulfilled; but in hym alone, of whom they were truly meant.

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*Gods assistance*

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**T**Hirdly, that it can no wayes bee imagined, that G o d would euer haue concurred with Iesus dooings, or assisted him, aboue al course of nature, with so abundant myracles, as the Gentiles doe confesse that he wrought, if he had beene a seducer, or taken vppon him to sette forth a false doctrine.

*Iesus*

*Iesus doctrine.*

**F** Ourthly, if Iesus had intended to deceiue and seduce the world, he would neuer haue proposed a doctrine so difficult and repugnant to all sensualitie, but rather would haue taught things pleasant and gratefull to mans voluptuous delight, as Mahomet did after him. Neither could the nature of man, haue euer effectuously embraced such austeritie, without the assistance of some diuine and supernaturall power.

*Iesus manner of teaching.*

**F** Ifthly, for that Iesus beeing poorly borne and vnlettered, as by his aduersaries confession doth appeare, and that in such an age and tyme, when all worldly learning was in most flourishing estate: he could neuer possibly, but by diuine power, haue attained to such exquisite knowledge in all kind of learning, as to be able to decide all doubtles and controuerfies of Phylosophers before hym, as he dyd, laying downe more plainly, distinctly, & perspicuously,  
the

the pyth of all humane and diuine learning, within the compaſſe of three yeeres teaching, (and that to auditors of ſo great ſimplicity) then dyd all the Sages of the worlde vnto that day : inſomuch that euen then, the moſt vnlearned Chriſtian at that time, could ſay more in certainty of truth, concerning the knowledge of God, the creation of the worlde, the end of man, the rewarde of vertue, the puniſhment of vice, the immortallitie and reſt of our ſoules after thys life, and in other ſuch high poynts and myſteries of true phyloſophy, then coulde the moſt famous and learned of all the Gentiles, that had for ſo many ages before, beaten theyr braynes in contention about the ſame.

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*Ieſus lyfe and manner of  
proceeding.*

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**S**ixtly, if Ieſus had not meant plainly and ſincerely in al his doings, according as he profeſſed : he would neuer haue taken ſo ſeuere a courſe of lyfe to himſelfe, neyther would he haue reſuſed all temporall dignities and aduauncements as he did :

did : he wold neuer haue choſen to die ſo opprobriouſly in the ſight of all men , or made election of Apoſtles and Diſciples ſo poore and contemptible in the world : nor if hee had, would euer worldly men haue folowed him in ſo great multitudes, with ſo great ſeruour, zeale, cōſtancie, and perſeuerance vnto death.

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*The beginners or firſt publiſhers of  
Chriſtian Religion.*

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**S**Euently, we ſee that the firſt beginners and founders of Chriſtian religion left by Ieſus, were a multitude of ſimple and vnſkilfull perſons , vnapt to deceiue or deuife any thing of themſelues . They beganne againſt all probability of mans reaſon : they went forward againſt the ſtreame and ſtrength of the world : they continued and increaſed aboue humane poſſibilitie : they perſeuered in torments and afflictions inſufferable : they wrought myracles aboue the reach and compaſſe of mans ability : they ouerthrew Ido- latri that then poſſeſſed the worlde, and confounded all powers infernal by the onely name & vertue of their  
Maſter.

Maſter. They ſaw the prophecies of Ieſus fulfilled, & all hys diuine ſpeeches and predictions come to paſſe. They ſaw the puniſhment of theyr enemies & chiefe impugnors, to fall vpon them in theyr dayes. They ſaw euery day whole Prouinces, Countries, and Kingdomes conuerted to theyr faith. And finally, the whole Romaine Empire & world beſides, to ſubieſt it ſelfe to the lawe, obedience, and Goſpel of theyr Maſter.

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*The preſent ſtate of the Iewes.*

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**L**Aſtly, among all other reaſons and arguments, this may be one moſt manifeſt vnto vs: that whereas by many testimonies and expreſſe prophecies of the old Teſtament, it is affirmed, that the people of Iſraell ſhould abandon, perſecute, and put to death, the true Meſſias at hys coming, as before hath beene ſhewed; and for that fact, ſhould it ſelfe be abandoned of God, and brought to ruine and diſperſion ouer all the world: (wherein according to the words of Oſe, *They ſhall ſitte for a long time, without a King, without Prince, without ſacrifice, without Altar,* *Oſea, 3.*

*Prooſes of Chriſtianitie.*

*tar, without Ephode, or Images, and after this again; the chyl dren of Iſra-ell ſhall retorne, and ſeeke their God, in the laſt daies.)* We ſee in thys age the ſame particularities fulfilled in that Nation, and ſo haue continued nowe for theſe 15. hundred yeeres: that is, we ſee the Iewiſh people afflicted about al Nations of y world: diſperſed in ſeruilitie throughout all corners of the earth: without dygnitie or reputation: without King, Prince, or common-wealth of themſelues, prohibited by all Princes, both Chriſtian and other, to make theyr ſacrifice where they inhabite: deſtroyed of all meanes to attaine to good knowledge in good litterature, whereby dayly they fall into more groſſe ignoraunce, and abſurdities againſt cōmon reaſon, in theyr latter doctrine: then did the moſt barbarous Infidels that euer were, hauing loſt all ſence and feeling in ſpyrituall affayres; all knowledge and vnderſtanding in celeftiall thinges for the life to come: hauing among them no Prophet, no graue teacher, no man directed by Gods holy Spyrite, and finally, as men forlorne & filled with all kynd of miſeric, doe  
both



both by theyr inwarde and externall calamities, preach, denounce, and teſtifie to the world, that Ieſus who they crucified, was the onely true Meſſias and Sauour of man-kinde, and that hys bloode, (as they themſelues required) lyeth heauily vpon theyr generation for euer.

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*The concluſion of the Chapter, with an admoniſhment.*

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W Herfore to conclude this whole dyſcourſe and treatiſe of the prooſes and euidences of our Chriſtian Religion: ſeeing that by ſo manifold & inuincible demonſtrations, it hath beene declared & layd before our eyes, that Ieſus is the onely true Sauour & Redeemer of the world: and conſequently, that hys ſeruice and Religion, is the only way and mean to pleaſe Almighty God, and to attaine euerlaſting happineſſe: there remaineth now to be conſidered, that the ſame Ieſus, which by ſo many Prophets was promiſed to be a Sauour, was alſo foretold by the ſelfe ſame prophets, y he ſhould be a Iudge, and examiner of all our actions. Which latter poynt, no one Prophet Ieſus ſhall be alſo a Iudge.

Prophet that hath fore ſhewed hys comming, hath omitted ſeriously to inculcate vnto vs. No not the Sibyls theſelues, who in euery place where they deſcribe the moſt gracious coming of the Virgins ſonne, doe alſo annexe thereunto hys dreadfull appearance at the day of Iudgement, eſpecially, in thoſe famous Acroſtick verſes, whereof there hath bene ſo much mention before; the whole diſcourſe vpon y words *Ieſus Chriſt the ſonne of God. Sauour & Croſſe*, contayneth nothing elſe, but a large and ample diſcription of hys moſt terrible comming in fire and flame, and conflagration of the worlde at that dreadfull day, to take account of all mens words, actions, and cogitations.

*Apud Eufe.  
Lib. 4. in Vi-  
ta Con. in fi.*

*1, Reg, 2,  
Pſalm, 95,  
Eſay, 2, 13,  
26, 27, 30,  
Ierem, 30,  
Dan, 7,  
Soph, 1,  
Mala, 4,*

To which deſcription of theſe Pagan Prophets, is conſonant the whole tenor and context of the olde Bible, foreſhewing euery where, the dreadful maieltie, terrour, and ſeu-ritie of the Meſſias at that day. The newe Teſtament alſo, which tendeth to comfort and ſolace mankinde, and hath the name of Euan-gile, in reſpect of the ioyfull newes which it brought to the worlde, omitteth

mitteth not to put vs continually in *Math, 12, 13*  
 minde of this poynt. And to y<sup>e</sup> ende *16, 14, 25,*  
 both Christ himselfe, amidst all hys *Marke, 13.*  
 sweet & comfortable speeches wyth *Luke, 17,*  
 hys Disciples, dyd admonish them *Rom, 2. 14,*  
 often of thys last day, and hys Apo- *1, Cor, 15,*  
 stles, Euangelists, and Disciples after *2, Cor, 5.*  
 hym, repeated, iterated, and vrged *1. Thes, 4, 5,*  
 thys important consideration, in all *2, Thes, 1,*  
 theyr words and wrytings. *1, Titus, 2,*

Wherefore, as by the name and *2, Peter, 3,*  
 cogitation of a Sauior, we are great- *Hebr. 9,*  
 ly styrred vp to ioy, alacritie, confi- *Iude, 4,*  
 dence and consolation, so by thys *Reue, 1,*  
 admonishment of Gods Saints, and  
 by the testimony of our Lord & Sa-  
 uiour Iesus Christ himselfe, that hee  
 is to be our Iudge, and seuerer exami-  
 ner of all the minutes & moments  
 of our lyfe: we are to conceiue iust  
 feare and dread, of thys hys second  
 comming.

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*An illation vpon the premisses, with  
 an exhortation.*

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AND as by y<sup>e</sup> whole former trea-  
 tise, we haue beene instructed,  
 that the onely way to saluation, is by  
 the true profession of Christian Re-  
 ligion: so by thys account that shal  
 be

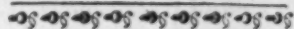
be demaunded at our handes at the laſt day, by the Authour and firſt inſtitutor of thys Religion; wee are taught, that vnleſſe we be true Chriſtians indeede, & doe performe ſuch duties as this Law and Religion preſcribeth vnto vs, ſo farre off ſhall we be frō receiuing any benefite by the name, as our iudgement ſhall bee more grēcuous, and our finall calamitie more intollerable. For which cauſe, I would in ſincere charity, exhort euery man that by the former diſcourſe hath receiued any light, & is thorowly confirmed in his iudgement concerning the manifeſt and yndoubted truth of thys Chriſtian Religion: to employ hys whole ſtudie & indeuours for the attainment of the fruite and benefite thereof, which is by beeing a true and faythfull Chriſtian; for that our Sauour Chriſt hymſelfe fore-ſignified, that many ſhoulde take the name wythout benefite or commoditie of theyr profeſſion.

And to the ende each man may the better knowe or coniecture of himſelfe, whether he be in the right way or no, & whether he performe indeede the true duety belonging to

a faythful Chriſtian, I haue thought conuenient to adioyne this Chapter next following of that matter, and therein to declare ſy particuler poynts belonging to that profeſſion. Which beeing knowne, and thorowly conſidered, it ſhall be caſie for every one that is not ouer partiall, or wilfully bent to deceiue himſelfe, to diſcerne cleerely of his owne eſtate, and of the courſe and way that hee holdeth.

Thys (I ſay) is a high poynt of wiſedome for all men to doe whyle they haue tyme; leaſt at the laſt day, we hauing paſſed ouer the whole courſe of our liues in the bare name onelie of Chriſtianitie, without the ſubſtance and true knowledge thereof: doe find our ſelues in the number of thoſe moſt miſerable and vnfortunate people, who ſhal cry lord, Lorde, and receiue no comfort by that confeſſion.

HOW



HOWE A MAN MAY  
IUDGE OR DISCERNE  
OF HIMSELFE, WHETHER  
he be a true Christian  
or not.

*With a declaration of the two parts  
belonging to that profession:  
which are, beleeffe  
and life.*

---

CHAP. V.

---

**A**S in humaine learning and  
Sciences of thys worlde, af-  
ter declaration made of the  
vtilitie, possibilitie, certain-  
tie, conueniencie, and other quali-  
ties, commendations, & properties  
thereof: the next poynt is, to shewe  
the meanes & wayes whereby to at-  
taine the same: so much more, in  
thys diuine & heauenly doctrine of  
Christian Religion, (which concer-  
neth our soule & everlasting salua-  
tion,) for that we haue shewed be-  
fore, not onely the most vndoubted  
trueth whereupon it standeth, but  
also that the knowledge heerof, is so  
absolutely necessary, as there is no o-  
ther name or profession vnder hea-  
uen,

uen, whereby mankind may bee saued, but onely thys of Iesus : it fol-

*Act. 4.*

loweth by order of cōsequence, that we should treate in thys place, how a man may attaine the fruite of thys doctrine : that is to say, howe hee may come to be a good Christian, or if hee already possesse that name, how he may examine or make tryall of himselfe, whether he be so indeed or not. Which examination to speak in brieft, consisteth wholly in consideration of these two poynts. First, whether he doe not onely, belecue vnfaignedly the totall summe of documents and misteries, left by Iesus and his Disciples to the Catholique Church, but also perswade & assure hymselfe, of the forgiuenes of all hys sinnes, and of the fatherly loue and fauour of God towards hym in Christ Iesus, whereby he is adopted to be the sonne of God, & an heyre of euerlasting life. Secondly, whether he conforme and frame hys lyfe, according to the precepts and doctrine of Christ Iesus. So that in these two poynts we are to bestow our whole speech in thys Chapter.

The effect  
of thys  
Chapter.

Two points  
I.

2.

*The*

*The first part, concerning beleefe.*

**A**ND for the first, howe to examine the trueth of our beleefe, it would be ouer tedious to lay downe euery particuler way that might bee assigned for discussion thereof: for that it would bring in the contention of all tymes, as well auncient as present, about controuersies in christian Fayth, which hath beene impugned from age to age, by the seditious instruments of Christes infernall enemy. And therefore, as well in respect of the length, (whereof this place is not capable,) as also for that of purpose I doe auoyde all dealing with matters of controuersie within the compasse of this work, I meane onely at thys time, (for the comfort of such as are already in the right way, and for some light vnto others, who perhaps of simplicity may walk awry,) to sette downe with as great breuity as possibly may be, som few generall notes or obseruations, for theyr better helpe in thys behalfe.

In which great affaire of our sayth and beleefe (wherein consisteth as well the ground and foundation of  
our



our eternall welfare, as also the fruite and entire vilitie of Christes comming into this world; it is to be considered, that G O D could not of his infinite wisdom, (fore-seeing all things and times to come) nor euer would of his vnspeakable goodnes, (desiring our saluation as he dooth) leaue vs in this life, without most sure, certaine, and cleere euidence of thys matter; and consequently, we must imagine, that all our errors committed heerein, (I meane in matters of fayth & beleefe among Christians) doe proceede rather of sin, negligence, wilfulnes, or inconsideration of our selues, then eyther of difficulty or doubtfulnes in the means left vnto vs for discerning of y<sup>e</sup> same, or of the want of Gods holy assistance to that effect, if we woulde with humilitie accept thereof.

Thys Esay made plaine, when he prophecied of thys perspicuitie, that is, of this most excellent priuiledge in Christian religion, so many hundred yeeres before Christ was borne. For after that in diuers chapters hee had declared the glorious comming of Christ in signes and myracles, as also the multitude of Gentiles that

S      should

The matters  
of faith and  
beleefe easie  
among  
Christians.

should embrace hys doctrine, together with the ioy and exultation of theyr conuersion : he fore-sheweth presently, the wonderful prouidence of God also, in prouiding for Christians so manifest a way of direction for theyr fayth and Religion, as the most simple and vnlearned man in the world, should not be able (but of wilfulnes) to goe astray therein. Hys wordes are these, directed to the Gentiles. *Take comfort and feare not. Behold, your God shall come and saue you. Then shall the eyes of the blinde be opened, and the eares of the deafe shall be restored, &c. And there shall be a path & a way: which shall be called The holy way: and it shall be vnto you so direct away, as fooles shall not be able to erre therein.* By which words we see, that among other rare benefits that Christes people were to receiue by his coming, thys shold be one, and not the least, that after hys holy doctrine once published & receyued, it shoulde not be easie for the weakest in capacitie or learning that might be, (whom Esay here noteth by the name of Fooles,) to runne awry in matters of theyr beleeve, so plaine, cleere, and euident, should

*Esay, 35,*

\* The direct  
holy way of  
Christians  
vnder the  
Gospell.

should the way for tryall thereof be made.

God hath opened hymselfe vnto vs in y<sup>e</sup> holy scriptures, the wrytings and doctrine of Moses and the Prophets of Christ, and hys Apostles: *John, 20, 21* wherein is containd what focuer is *2, Tim, 3.* necessary for our saluation. For al- *14, 15. 6<sup>th</sup> c.* though the inuisible things of God, *Rom. 1, 20,* that is, hys power and God-heade, may be seene by the workmanshyps and creation of the world, whercin, as in a booke written with the hand of G O D, and layd open to the eyes of men, the glory of God and hys mighty power appeareth; Yet be- *Abac, 2, 2,* cause, eyther we read not this booke at all, or if wee doe, we read it carelessly, therefore it was necessary that the Lord God should adde another Booke, more plaine and easie to be read, so as he may run that readeth it, and this is, (as hath been said) his holy will, reuealed vnto vs in hys written word. Which S. Augustine therefore very well, calleth y<sup>e</sup> Letters *August. in* or Epistle of G O D, sent vnto vs from *expos. Psal.* our heauenly Countrey, to teach vs *96, et Serm.* to lyue godly and righteously whilst *59, ad Fra-* wee iourne heere in thys present *trem in E-* world. *remo.* *Titus, 2, 12,*

*Psalms, 119,*  
105.

Thys is that Lanthorne whereby our feete may be directed, and that light wherby our paths may be guided vnto Christ: it is that most certaine and infallible rule and level of all our actions, whereby both our sayth & lyfe are to be squared and framed. Yea, it is that holy and vndefiled way, and withal, that plaine & easy way denoted by Esay, which euen the very entraunce thereof, gyueth lyght and vnderstanding (as Dauid speaketh) vnto the simple.

*Psalms, 119,*  
130.

*Psal. 119,*  
130.

And although we must confesse with S. Peter, that there are some things in the scripture harde to be vnderstoode, yet we may also say with the same Peter, that they are hard to those that are vnlearned and vnstable, which peruert and wrest them to their owne destruction. So that if the Gospell of Christ be yet hyd, it is hid vnto them that perish, whose senses sathan hath closed, that the lyght thereof shoulde not shyne vnto them. And heere-hence it is that the Apostle S. Paule, pronounceth so peremptorily of a contentious and hereticall man, that *hee is damned by the testimony of his own iudgement or conscience*, for that hee hath

*2. Pet. 3, 16,*

*1. Cor. 4, 3, 4*

*Titus, 3,*

hath abandoned thys common, direct, and publique way, which all men might see, & hath deuised particular paths and turnings to himselfe. And heere-hence is it, that the auncient Fathers of Christes Primatiue Church, dysputing against the same kind of people, defended alwaies, that theyr error was of malice, and wilful blindnes, and not of ignoraunce: applying these wordes of prophecie vnto them; *They that Psal, 31, 11. say me, yanne out from me.*

Thus then it appeareth, that the plaine and direct way mentioned by Esay, wherin no simple or ignorant man can erre, is the doctrine taught by the mouth of our Sauour Christ and hys Apostles, which howsoeuer it seeme to be obscure & darksome to men of peruerse mindes, that are not exercised in it, yet to the godlie and studious readers & hearers, that haue theyr eyes opened, and theyr mindes lightened to see the truth, it is most plaine & easie to be vnderstood. *1, Pet, 1. 19,*

And thys is the cause, that those holy and sage Apostles of Christ, for the better peruenting of al bie-waies, crooked pathes, and blinde lanes of

*1, Corin, 16* errors that afterwards might arise, (as  
*Gala. 5,* by reuelation from Iesus they vnder-  
*2, Thes, 2,* stood there shoulde doe many,) so  
*1, Tim, 6, 20* earnestly exhorted, & so vehement-  
*2, Tim, 1,* ly called vppon the people, to stand  
*Math, 7,* fast in the documents the receyued,  
*Rom, 16,* to hold firmly the faith & doctrine  
*2, Tim, 2, 3,* already deliuered, as a *Depositum* &  
*Titus, 3,* treasure committed, to be safely kept  
 vntill the last day. And aboue all o-  
 ther things, they most dilligentlie  
 forewarned them, to beware of  
 new-fangled Teachers, whom they  
 called Heretiques, who shold breake  
 frō the vnity of that body whereof  
 Christ is the head, & shoulde deuise  
 newe glosses, expositions, and inter-  
 pretations of Scripture, bring in new  
 senses, doctrines, opinions, and de-  
 uisions, to the renting of Gods  
 Church and citty now builded, and  
 to the perdition of infinite soules.

*Gala, 1, 11*

The Apostle S. Paule, euen whilst  
 he lyued, found some of hys Schol-  
 lers to be remooued by new fangled  
 Teachers to another Gospell, & the  
 better to make them see their error,  
 hee appealeth to the Gospell which  
 he had taught them. The gospell he  
 preached, was not after man, nei-  
 ther receiued he it of man, but by re-  
 uelation

uelation from Iesus Christ. Hee brought them no fancies, visions, dreames, interpretations of Scripture hatched in his owne braine, but the pure and sincere doctrine, recey-  
ued my reuelation from G O D hym-  
selfe, and saythfully deliuered vnto  
them, without hacke or mayme as  
he receiued it. *1. Cor, 12, 13*

Therefore S. Ierome vppon that  
place, considering how all Hereticks  
haue iugled with the Scriptures fro  
tyme to tyme, sayth. That Marcion  
and Basilides, and other Heretiques,  
(the contagious botches and plague  
sores of the church,) haue not the  
Gospell of God, because they haue  
not the Spyrite of G O D, without  
which, that which is taught, grow-  
eth to be mans Gospell. Thys ma-  
keth that learned Father to resolute  
vpon the matter, that it is a dange-  
rous thing peruersly to expound the  
holy Scriptures, for by thys meanes,  
that is, by wrong and peruerse inter-  
pretation, that which is Gods Gos-  
pell, is made mans Gospell, *et quod  
peius est*, and that which is worse,  
(sayth thys holy Father,) it is made  
the deuils Gospell. For discerning  
therefore of thys kynde of most per-

*Ierom. in E-  
pist. ad Gal.*

*Ephe, 4.14.**1, Corin. 12.*

nicious people, and theyr deuilish dealing, and least we should be carried away with euery winde of doctrine by the wiliness of men, G O D hath ordained in hys Church, Apostles, Doctors, Prophets, Pastors & Interpreters, whom he hath so guyded and gouerned frō time to time with his holy Spyrīt, that they haue beene able by the Scriptures to repress and beate downe whatsoeuer errors and heresies haue been rayfed vp by the enemies of Gods truth, contrary to the analogie of fayth & rule of charitie: that is to say, beside the true sence and meaning of the Canonickall Scripture.

No heresie  
finally pre-  
uailed a-  
gainst the  
scriptures.

When there rose vp certaine seditious fellowes among the Iewes in the Primatiue Church, making som contention about theyr ceremonies, as did Simon Magus, Nicholas. Cerinthus, Ebion, and Meander, that were Heritiques; They were refelled and conuincd out of the scriptures by the Apostles and their Schollers, Martialis, Dyonisius Areopagita, Ignatius, Policarpus, and other, who were no doubt directed and guided by the Spyrīt of G O D. Afterwarde, when Basilides, Cerdon, Marcion, Valen-



Valētinus, Tatianus, Appelles, Montanus, and diuers other troubled the Church wyth monstrous heresie, they were cōfuted by Iustinus Martyr, Dionisius Bishop of Coriath, Iræneus, Clemens, Alexandrinus, Tertullian, & their equales, who in all theyr controuersies had recourse vnto the Scriptures, and beeing instructed and ledde by the spyrite of trueth, preuailed mightelic against theyr aduersaries. And so downward frō age to age vnto our dayes, whatsoeuer heresie or different opynion hath sprung vp contrary to the doctrine of Christ and hys Apostles, it hath beene checked and controlled by the Watchmen, spitual Pastors, and Gouvernors of the Church, who alledged alway the cōf-nt of y scriptures for decyding of al doubts, and were most graciously guided by the Spyrite of G o d in all their actions. And heereof it is, that the worde of God is called the sword of the spirit : because, as it was giuen by inspiration at the first, so beeing expounded by the direction of the same Spyrite, it is most liuely and mighty in operation : sharper then any two edged sword, and entering through euen

*Ephe, 6, 17*

*2.Tim. 3, 16*

*Hebr. 4, 12,*

to the deuiding a sunder of the soule and the Spirit, of the ioynts and the marrowe, and it is a discerner of the thoughts and intents of the hart:

*Matb, 4*

*Act, 2.*

This is that spiritual sword wherewith our Sauior Christ preuailed against sathan the head Lord & maiſter of all Heretiques, who notwithstanding pretended Scriptures for his deuiliſh purposes. And the Apostle Paule, being furnished with this onely weapon, dysputing against the peruerſe and ouer-thwart Lewes, which dwelt at Damascus, and confounded them, proouing by conference of Scriptures, that this was verie Christ.

Theophi-  
lactus.

Hieroni-  
mus.

*Rom, 10, 17*

*1, Pet, 1, 23*

*Ephs, 5, 26*

Now as it was expedient that the Gospels should be written, that we learning the truth forth of them, should not be deceyued by the lyes of heresies; so was it necessary that the same gospels should be preached for the confirmation of fayth. And heereof it is, that the Apostle Saint Paule, Rom. 10, sayth, that fayth cometh by hearing the word of God, because the word preached, is the ordinary meanes to beget and increase fayth in vs, for the which cause also, it is called the incorruptible seede, where-

whereby we are borne a newe, and  
whereby the Church is sanctified  
vnto the Lord.

Wherefore to conclude this point,  
seeing that the holy Scriptures are  
that most infallible and secure way  
mentioned by Esay, seeing they are  
the rule and leuell both of our faith  
and lyfe, containing in them suffici-  
ent matter to confute errour & con-  
firme the truth, able to make a man  
wise vnto saluation, and perfectly  
instructed vnto euery good worke,  
this ought to be the duty of y<sup>e</sup> fayth-  
ful, (that I may vse the wordes of Ba-  
sil,) to be thorowly perswaded in his  
mind, that those things are true and  
effectuall, which are vttered in the  
Scripture, & to reiect nothing there-  
of. For if whatsoeuer is not of fayth  
be sinne, (as sayth the Apostle) and  
if fayth commeth by hearing, and  
hearing by the word of God, with-  
out doubt, when any thing is with-  
out the holy Scripture, (which can-  
not be of fayth,) it must needs bee  
sinne. And therefore (to speake as S.  
Augustine speaketh) if any, I will  
not say if wee, but (which S. Paule  
addeth) if an Angel from heauen,  
shal preach cyther of Christ or of his  
Church,

*2, Tim, 3,  
15, 16, 17.  
Basil. mor. 4.  
Regula 80.  
capit, 21,*

*August. con.  
litteras petil  
lib. 3. cap. 6.  
Gala, 1, 8,*

church, or of any other thing which pertaineth to faith, or to the leading of our lyfe otherwise, then we haue receiued in the holy scriptures of the Law and the Gospell, let them bee accursed.

Now if forsaking al by-pathes of mens inuentions and traditions; we wil search diligently in the scriptures wherein we thinke to haue eternall lyfe, we shall see that they testifie of nothing so much, as of the promises of God in Christ Iesus; who as  
*John, 5, 39.* he is the ende of the law for righteousness to euery one that beleueth;  
*Rom, 10, 4.* so doe they send vs directly, and as it  
*Gals, 3, 24* were lead vs by the hand like a carefull Schoole-maister vnto hym, teaching vs to apprehend and lay hold on hym with the hand of fayth, and to apply hym with hys gifts & graces vnto our selues, and our own saluation. So that fayth is made the meanes, and as it were the Conduit to conuay Christ himselfe, his death, buriall, and resurrection, and all the rest of his benefits vnto vs, which the Apostle witnesseth. Colos. 2. 12. Yee are buried (saith he) with hym thorow Baptisme, in whom ye are also raised vp together, through *the fayth*  
of

of G O D, effectually working, who raised hym from the dead. Whereof it insueth, that all the saythfull doe not onely obtaine & benefit of Christes death, and buriall by theyr Baptisme, whereby they die vnto sinne, but also doe receiue and enioy, the fruite & effect of his resurrection by a liuely faith, wherby they are quickened and raised vp vnto righteousness in thys life, and are ascertained of resurrection to glory in y life to come, by hys mighty working that is able to subdue all things to hymselfe. *Phil, 3, 21,*

Seeing therefore that the summe and substance of our whole Religion, and of our eternall saluation or damnation, consisteth in the knowledge of thys one vertue, it shall be worth the labour, breiefely (but yet plainly) to describe the forme, force, and nature of thys faith whereof we speake. Wherin you shall not looke for the diuers significations, which that word receiueth in scripture, nor for any declaration of those vnprofitable saythes wherof S. James speaketh, which are comon to the wicked, and to the deuils themselves, whereby they belecue that Iesus is that Christ, but heere my purpose is *Iam, 2, 19,*  
*Mat, 1, 24.*

to entreate of that liuely and sauing  
 fayth, which is peculiet and proper  
 to the elect and chosen chyldren of  
 G O D , whereby they belecue, that  
*Math, 1, 21,* Christ is theyr Iesus, by whom they  
 are saued from theyr sinnes, & from  
 the punishment due vnto them for  
 the same, and by whom onely they  
 are restored vnto the fauour of God,  
*Rem, 8, 17* and made heyres with Christ of his  
 heavenly kingdome.

In the Epistle to the Hébrues, there  
 is a notable description of that liuely  
 faith, where it is said, to be y ground  
 of things that are hoped for, and the  
 euidence of things y are not scene.  
*Hebr. 11, 1,* Of which description of the Apostle,  
 we may make a plaine definition af-  
 ter thys sort. Fayth is an assured per-  
 swasion of our saluatiō by y meanes  
 of Christ, which is grounded on the  
 promises of God, and sealed in our  
 harts by the holy Ghost. This defini-  
 tion is drawne from the forme and  
 propertie of true fayth, but the other  
 in the Epistle to the Hebrues, see-  
 meth rather to be taken frō the sub-  
 stance of faith, and speaketh of the  
 object matter thereof. But both of  
 thē tend to one & the same thing,  
 namely, to expresse the nature of  
 true

true sayth, to consist in the certainty of that eternall lyfe, which is purchased vnto vs by Christ Iesus, which although we enioy not presently, yet by sayth we are as fully assured of it, as if we had possession and fruition thereof already. And heereof it is, that y<sup>e</sup> Apostle calleth it *plerophoria*, fulnesse or assurance of sayth, when wee are perswaded that wee are so highly in Gods fauour, that nothing is able to seperate or remoue vs fro the loue that God beareth vs in his sonne and our Sauour Christ Iesus. Thys fulnes of faith containeth in it these three things.

*Coloss, 2, 2,*

*Heb, 10, 22*

Fyrst, a notice or knowledge of the mercifull promises of God in Christ Iesus. Secondly, an vndoubted perswasion of the truth of those promises. And thirdly, the applying of the same to the comfort of our soules and consciences, for our salvation. For as it is not enough for a man to haue meate, vnlesse hee also eate it & digest it, so it is not enough for vs to know the promises of God, vnlesse we beleue the same to be true, and apply them to our owne selues. And as it is not enough for a wounded man, to haue a soueraigne  
salue

*Hebr, 4, 2*

salve or Medicine in hys windowe, vnlesse he apply it to hys wound, so is it not sufficient for vs, to knowe that Christ is the Sauour of the world, vnlesse also we acknowledge hym to be a Sauour vnto vs, & lay hold on hym by the hand of fayth.

Wherefore thys is the proper tie and effect of a sauing fayth, euen to apply Christ with his gyfts vnto euery one of the faythful, & to make all cōclusions of Gods promises particuler, that is, peculier to themselves and their own saluation. And therefore it is that fayth is called the lyfe of the soule, because it is the instrument, wherwith Christ the true lyfe & foode of our soule is to be eaten. Yea it is the mouth, the tongue, the teeth, the stomack, and that heate of our harts and soules, whereby Christ the word of G o d, is spiritually taken, eaten, and digested of vs, wyth which worde, or rather with which Christ, our soules doe lyue: namely with the flesh & blood of Christ which we eate and drink, whilst we embrace & receiue Christ by a lyuely fayth. Wherupon S. Cyprian hath thys sweet saying. *Quod est esca car-*  
*na Dom.* *us, hoc anima est fides.* &c, That which

*Habac. 2.*

*Rom, 1, 17,*

*Heb, 10, 37.*

*John, 6, 51,*

*Cypr. lib de*

*Cana Dom.*



which meate is to the fleshe, that is sayth to the soule. That which foode is to the body, that is the worde to the Spyrite. So that sayth is the bond, which doth so straightly vnite and knit vs vnto Christ, no otherwise then the members are vnited to the head; whereby we partake his spiritual graces, as the members of mans body receiue nutriment from the head; and in a word, what good things soeuer are necessary for our eternall lyfe, doe flowe and are deriued vnto vs from Christ, as from a most plentiful & wholesom fountaine, & are conueied vnto vs by the instrument of sayth, as by a strong and substantiall Conduit-pype.

It were too-long, and not so pertinent to the purpose, to recite all the properties of this sauing faith, whereof we speake: it may suffice therefore to haue shewed you these few notes, and effects thereof, by the due consideration whereof, it shall be easie for any to examine & try themselues as the Apostle speaketh, whether *2, Cor, 13, 5* they be in the faith or no: & consequently, whether they be true christians for the first part of y<sup>e</sup> profession: namely for matters of beleefe, which

which consisteth (as hath been shewed,) not only in beleeuing whatsoeuer is propounded vnto vs in the holy Scripture, (although that also be a true sayth) but also in the assurance of Gods loue & fauour towards vs, wrought in our harts by the preaching of the Gospel, & sealed by the holy Ghost; whereby we do firmly perswade our selues, that our sins are as vtterly forgiven vs for Christ his sake, as if we neuer had committed any, and his righteousness as perfectly imputed vnto vs, as if we had performed the same in our own persons. Wherefore to conclude thys first part of our present speech, hee that not onely protesteth with S. Ierome that he dooth abhorre all sectes and names of particuler men, as Marcionists, Montanists, Valentinians, & the lyke, (which like the builders of Babel) haue built vp Churches, Synagogues, and Conuenticles to gette themselves a name, that men might be called after them, Marcionists, Montanists, and such others, hee I say, that loatheth & detesteth sects, and as hee was not baptised in the name of Marcion, Montan, or Valentinus, but in the Name of Iesus Christ,

*Dial cont.*  
*Luciferina.*  
*mm.*

*Gene, 11,*

Christ, so refuseth hee to be called a Marcionist, Montanist, or Valentinian, or by any name of any man vnder heauen: and therewithall reioycesth in the Name of Christ to be called a Christian, & giuing al doctrines and Gospels the slyp, pitcheth him vpon the doctrine and Gospell of I E S V S; taught by his holy Apostles; he that can captiuat hys vnderstanding to the obedience of Christ, to belecue hūbly such things as Christ by his Apostles proposeth to hym, albeit hys reason or sence should stand against the same. And not onely so, but also perswadeth & assureth hys own hart & soule, that all the mercifull promises that God maketh in his word, doe belong vnto hym in especiall, and that he is one of that nūber which God hath elected to saluation, and for whose sinnes Christ Iesus the son of G O D was content to die, and to rise again for hys iustification, he that findeth hymselfe to be in this faith, or rather thys sayth to be in hym, and feeleth the fruites & effects thereof, that is, as they are reckoned by the Apostle. Rom. 5. to be at peace wyth God, to haue an entrance vnto grace, to haue spirituall

*2, Cor, 10, 5,*

*Ephes. 3, 17*

*Rom, 5, 12,*

spirituall ioy, not onely in prosperitie, but euen in tribulation and affliction; to haue hope that maketh not ashamed; and to haue the loue of God shedde abroad in his hart by the working of the holy Ghost, &c. Thys man, (no doubt,) is in a most sure case for matters of his sayth, and cannot possibly walke awry therein, but may thynke hymselfe a good Christian for thys first poynt, which is for matters of beleefe.

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*The second part of this Chapter.*

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**T** Here followeth the second parte of Christian profession, concerning lyfe and manners; which is a matter of so much more difficultie then the former, by how many more waies a man may be ledde from vertuous lyfe then from sincere sayth, wherein there can be no comparison at all, seeing the path of our beleefe is so manifest, (as hath beene shewed,) that no man can erre therein but of inexcusable wilfulnesse. Which wilfulnes of errour, \* the holy Fathers of Christes Primatiue Church, dyd alwaies referre to two principall and originall causes, that is, to pryde and

\* See S. An.  
de Stil. cre,  
cap 1. Cyp.  
Epist. 61.

The two  
causes of  
heresie.

and ouerweening in our owne conceits, and to malice against our Superiours, for not gyuing our selues contentation to the things that wee desire. Of the first doe proceede new opinions, new glosing, expounding and applying of the Scriptures, preferring our owne iudgement before all other past or present; the contempt and debasing of holy Fathers and Councils, & whatsoeuer proosse standeth not with our owne lyking and approbation.

The doings  
of Preci-  
matiques,

Of the second fountaine are deriued other qualities conformable to that humor, as are the denying of iurisdiction & authority in our Superiours, the contempt of Prelates, the exaggeration of the faults & defects of our Gouvernours, the impugnation of al byshoplike dignities or Ecclesiasticall eminencie, and especially of that rule wherunto appertaineth the correction of such like offenders: and finally, for satisfiying this deuillish and pernicious venime of malice, those wicked reprobates do incite & arme the people against theyr spirituall Pastours, they kindle factions against Gods faithfull Ministers, they deuise a new Church, a  
new

newe forme of gouernment, a newe kingdome and Ecclesiasticall Hierarchie vpon earth, wherby to bring men in doubt or staggering what or whom to belecue, or whereunto to haue recourse in such difficulties as doe arise.

The obser-  
uation of  
S. Cyprian.

*Cyp. epist. 65  
ad Rogation*

Many cau-  
ses of euill  
lyfe.

These two maladies I say of pride and malice, haue beene the cause of obstinate errour in all Heretiques from the beginning, as ful well noted that holy and auncient Martyr S. Cyprian, when he sayd so long agoe. These are the beginnings & originall causes of Heretiques & wicked Scismaticques, first to please and lyke wel of themselves, and then being puffed vp with the swelling of pryde, to contemne their Gouvernors and Superiors. Thus doe they abandon and forsake the Church, thus doe they erect a prophane Altar out of the church against the church. Thus doe they breake the peace and vnitie of Christ, & doe rebel against Gods holy ordination.

Nowe then, as these are the causes eyther onely or principally of erring in our beleefe, most facile and easie (as we see) to be discerned, so of errour in lyfe and manners, there  
are

are many more occasions, causes, of-  
springs, and fountaines to be found.  
That is to say, so many in number,  
as we haue euil passions, inordinate  
appetites, wicked desires, or vnlawful  
inclinations within our mind, euery  
one whereof, is the cause oftentimes  
of dyfordered life, & breach of Gods  
commaundements. For which re-  
spect there is much more set downe  
in scripture for exhortation to good  
lyfe, then to sayth, for that the error  
heerein is more ordinary and easie,  
and more prouoked by our owne  
frailtie, as also by the multitude of  
infinite temptations. Wherefore wee  
reade that our Sauour Christ in the  
verie beginning of hys preaching,  
strayght after he was baptised, and  
had chosen vnto him S. Peter and S.  
Andrew, Iames and Iohn, & some  
other fewe Disciples, went vp to the  
Mountaine, & there made his most  
excellent, famous, and copious Ser-  
mon, recited by S. Mathew in three  
whole chapters, wherein he talketh  
of nothing els but of vertuous lyfe,  
pouertie, meekenes, iustice, purity,  
sorrow for sinne, patience in suffe-  
ring, contempt of ryches, forgiuing  
of iniuries, fasting, prayer, repen-  
tance,

The effect  
of Christes  
Sermon.

*Mat. chap. 5  
6. and 7.*

tance, entrance by the straight gate, and finally, of perfection, holinesse, and integritie of conuersation, and of the exact fulfilling of every iote of Gods Law and cōmandements. He assured hys Disciples with great asseueration, that he came not to breake the Lawe, but to fulfill the same: and consequently, who soeuer should breake the least of hys Commaundements, and shoulde teach men so to doe, that is, should perseuere therin without repētance, and so by hys example drawe other men to doe the like, should haue no place in the kingdom of heauen. Again, he exhorted them most earnestly to be lights, and to shyne by good works to all the world, & that except theyr iustice dyd exceede the iustice of the Scribes and Pharisies, (which was but ordinary and externall) they could not be saued. Hee told them plainly, they might not serue two Maisters in thys lyfe, but eyther they must forsake God, or abandon Mammon. He cryed vnto them *Attendste*, stand attent, and consider wel your state and condition, and then againe, *seeke to enter by the straight gate*. And lastly he concludeth,

*Math, 5, 20**Math, 6, 24**Math, 7, 13**Math, 7, 20.*



cludeth, that the only trial of a good tree, is the good fruite which it yeeldeth, without the which fruite, let the Tree be neuer so faire or pleasant to the eye, yet it is to be cuted down and burned. And that not euery one that shall cry or say vnto him Lord, Lord, at the last day, shall be saued, *Mat, 7, 25.* or enter into the kingdome of heauen, but onely such as did execute in deedes, the will and commaundements of hys Father in thys life. For want whereof, he assured them, that many at that day, who had not onely beleueed, but also doone miracles in hys Name, should be denied, reiected, and abandoned by hym. *Mat, 7, 22.*

Which long lesson of vertuous lyfe, being the first that euer our Saniour gaue in publique to his Disciples then newly gathered together, (as S. Matthew noteth,) (hauing treated some-what before of poynts of sayth, and by some miracles and preaching shewed himselfe to be the true Messias) doth sufficiently teach vs, that we must not only belueue in his name & doctrine, but conforme our liues & actions also to the prescript rule of his commaundements.

For albeit in Christian Religion,

T            faith

A similitude touching faith and works.

faith be the first & principall foundation, whereupon all the rest is to be staied and grounded. Yet as in other materiall buildings, after the foundation is layde, there remaineth the greatest labour, time, cost, cunning and diligence, to be bestowed vpon the framing, & furnishing of other parts y<sup>e</sup> must ensue: euen so in thys celestiaall edifice or building of our soule, hauing laid on the foundation and ground of true beleefe, the rest of all our life, time, labor & studies, is to be imployed in the perfecting of our lyfe and actions, and as it were in rayling vp the wals and other parts of our spiritual building by the exercise of all vertues, & diligent obseruation of Gods cōmandements, without the which it will be to no more purpose for vs to brag of our knowledge in the scriptures, or to say we haue fayth, & looke to be saued as wel as other men, then it wil be to purpose, to haue a foundation without a building. vpon it, or a stock or tree y<sup>e</sup> beareth no fruite. Which thing S. Iames (speaking of that historical and dead fayth, whereby the wicked and the very deuils themselves belieue that there is one  
G O D)

G O D,) expresseth most excellently in thys fit similitude: *As a bodie without a spirit is dead, even so (saith he) is sayth without workes.* *Iam, 2, 26,*

Thys poynt of doctrine of vertuous life, & obseruing of Gods commandements, not our sauior Christ alone in hys Sermon, most earnestly vrged, (as hath beene sayde) but hys fore-runner also S. Iohn the Baptist, and his followers the holy Apostles, whereof the one continually called vpo the people to bring forth fruits meete for repentance; the other in all theyr wryting, & no doubt in all theyr Sermons after matter of doctrine and sayth propounded, do proceede to exhortation, & precepts of Christian lyfe. In so much as S. Augustine & other auncient Fathers are of opinion, that the rest of the Apostles, S. Peter, S. Iames, S. Iohn, and S. Iude, perceiving the loosenes and security of the people in their times, directed theyr writings, eyther onely or principally to thys ende, euen to perswade and enforce the necessitie of good life & conuersation among Christians. Yea and that Saint Paule himselfe, when hee concludeth that a man is justified by sayth without

*Math, 3, 8,*

*Rom, 12, 1,*

*Ephe, 4, 1,*

*Rom, 3, 28,*

the works of the Law, doth not exclude the workes of charitie, as effects and fruites of fayth, which followe hym that is already iustified in the sight of God, but hee excludeth them as causes of saluation, which goe before him that is to be iustified. Whereby it appeareth, that saint Paul handling the causes of our iustification in the sight of God, is not repugnant or contrary to S. Iames, speaking of the notes and signes whereby we are iustified: that is, (as *Mat. 13. 37.* the worde is taken & els where) declared or knowne to be iust or righteous before men.

The sum is, that although good works are not the causes of our saluation, yet they are the way (as it were) & the path that leadeth ther-vnto: because by them, as by certayne marks, we perceiue our selues to haue entered, and to haue proceeded in the way of eternal life. Yea they are the fruites and effects, whereby we testifie and declare both vnto our selues and to others, the truth of that fayth which we professe. And therefore our Sauour Christ willeth vs in *Colos. 1. 10,* *Iam. 2. 18,* *Math. 5. 16,* before men, that they seeing our good works,

works, may take occasion thereby to glorifie our heavenly Father.

And his holy Apostle Saint Iames, byddeth those carnall and sensuall Christians, that stood so much vpon the onely name of faith, to shew hym theyr faith by their works; that is, they should declare & testifie vnto men (as I haue sayde) the faith which they professed, by the fruites thereof. To men (I say) because men which iudge but by the outward appearance onely, cannot know the goodnes of a Tree, but by the good fruite which it yeeldeth; they cannot discern the inward faith but by the outward workes. But as for God, that searcheth the secrets of the hart and raynes, it needeth not that we should shewe him our faith by our works, nor may we looke for iustification at his hands by the best of them, for the might we haue wherof to boast, but there is no boasting with God, & therefore no iustifying by works in his sight. Yet notwithstanding, the Lord requireth good works at our hands, to the end that hymselfe myght be \* glorified, our needie bretheren relieued & \* comforted, others gained & wonne by

*Iam, 2, 18,**Mat, 7, 16,**Rom, 4, 2,**\* 1. Pet. 1, 3**\* 1. Cor. 9,**1, 23.*

T 3      our

our example, to the embracing of the same sayth and Religion which we profess: our owne sayth exercised and strengthened, & our calling & election made sure & confirmed.

And it is very requisite y<sup>e</sup> the children of God, which are bought with so high a price, as with the blood of Iesus, shold glorify god both in soule & body, because they are redeemed both in soule & body and not lyue vnto theselues, but vnto him which dyed and rose againe for them.

This is the end of our election: before the foundations of the worlde were layde, as the Apostle testifieth, *Ephes, 1, 4.* euen that we should be holie and blamelesse before hym in loue. Thys is the ende of our creation, as the same Apostle witnesseth, *Ephesians, 2, 10.* Where he saith that we are Gods workmanshype created in Christ Iesus vnto good workes, wherein he hath ordayned that wee should walke. This is the end of our redemption, as old Zachary prophesied. *Luke, 1, 74, 75.* that beeing redeemed and deliuered from all our spirituall enemies, and from eternall destruction wherunto we were subiect, we should serue God without feare,

fear, in holines and righteousness before hym all the daies of our lyfe. Finally, this is the ende of our vocation. For God hath not called vs to vncleannesse, but vnto holinesse, and as he that hath called vs is holy, so must we be holy in all maner of cō-uerſation. And it cannot be that they which are truly iustified, that is to say, made righteous by a liuely faith in Christ, should not also in some measure be sanctified, that is, made holy by a faithfull lyfe in hym.

*1, Thes. 4. 7*  
*1, Pet. 1, 15,*

Let not men therefore deceiue themselves with the onely name & shadow of faith, without the nature and substance thereof. Let them not promise vnto themselves everlasting life, because they knowe & true God, and whō he hath sent Iesus Christ: but let them remember how Christ bys Apostle whom he deereſy loved, expounderh that ſaying, when hee wryteth. By thys we knowe G O D (truly) if we keepe his commaundements: and whosoever ſayth that he knoweth hym, and yet keepeth not his commaundements, is a liar, and the truth is not in hym. For as it is a true ſaying, and by all meanes worthy to be receiued, that Christ

*John, 17. 2.*

*1, Iob, 2. 3, 4.*

*1, Tim, 1, 15.*

*Titus 3, 8,*

*Gre. in Rom.*

*2. 9. in Eua.*

*Iohn. 20.*

*Titus, 1, 26.*

*1. Ioh. 2, 4,*

Iesus came into the worlde to saue sinners : so is it as true a saying, and no lesse worthy to be affirmed, that they which haue believed G O D, should be careful to shew forth good works. S. Gregory vppon the words of Christ to S. Thomas, *Blessed are they who haue not seene, & yet haue believed*, hath a notable discourse to thys purpose. If any (sayth he) in fer heercof, I beleue and therefore am blessed, and shall be saued, he sayth truely, if hys life be aunswerable to hys beleefe : for y a true faith dooth not contradict in maners, the things which he professeth in words. For which cause, S. Paule accuseth certaine false Christians, in whom he founde no vertuous lyfe aunswerable to theyr profession; that they confessed God in words, but denyed hym in thyr deedes. And S. Iohn auoucheth, that who soeuer sayth he knoweth God, and keepeth not his cōmaundements is a liar. Which beeing so, we must examine the trueth of our sayth by consideration of our lyfe : for then and not otherwise we are true Christians, if wee fulfill in works, that wherof we haue made promise in words. That is, in the



the day of our Baptisme, we promised to renounce the pompe of this world, together with all the workes our Baptisme.

performe now after Baptisme, then are we true Christians, and may be joyful. But contrariwise, if our life be wicked, and contrary to our profession, it is sayd by the voyce of truth it selfe. Not every one that shall say to me Lord, Lorde, shall enter into the kingdom of heaven. And again, why doe ye call me Lord, Lord, and doe not performe the things y<sup>e</sup> I tell you. Here-hence it is, that God com-

*Math. 7.*

playned of his old people the Iewes, saying: *This people honoureth mee with their lips, but their hearts are far off from me.* And the Prophet Da-

*Esay. 29. 17*

uid of the same people. They loued him with their mouth, & with their tongues they lyed vnto him. Where-

*Psalme 78.*

*36, 37.*

fore let no man presume to say hee shall be saued, if sayth and good lyfe be diuorced and put a sunder. which S. Chrysostome noteth, by the wofull and heavy chaunce and iudgement that happened vnto him, who in the gospel was admitted to the feast of christian sayth and knowledge, but for lack of the ornament or garment

of good lyfe, was most contumeliously depriued of his expectation.

Of whom S. Chrysostomes words  
*Chrys. hom. 9* are these. He was inuited to the feast,  
*in Iohn.* and brought vnto the table, but for

“ that by his foule garmens he disho-  
 “ noured our Lorde that had inuited  
 “ him : he was not onely thrust from  
 “ the Table and banquet, but also  
 “ bound hand & foote, and cast into  
 “ utter darknes, where there is eternall  
 “ weeping and gnashing of teeth.

Wherefore let vs not (deere brethren) let vs not I say deceiue our selues, and imagine that our deade and vnfruitfull fayth wil saue vs at the last day : for except wee ioyne pure lyfe to our beleeefe, and in thys heauenly vocation of ours, do appa- rel our selues with the woorthy garments of vertuous deedes, whereby we may be admitted at the mariage day in heauen : nothing shall be able to deliuer vs from the damnation of this miserable man, that wanted hys wedding weede.

Which thing S. Paul wel noteth, when hauing said, we haue an everlasting house in heauen, not made with mens hands, he addeth presently thys exception, *Si tamen Vestiti et*

*2. Cor. 5, 1, 2*

*man made inuentamur.* That is, if we be found at that day well apparelled and not naked. Would God euery Christian desirous of his saluation, woulde ponder well thys discourse of S. Chrysostome.

And so wyth thys alone to conclude our speech in thys Chapter, without allegation of further matters or authorities, (which are infinite to this effect) it may appeare by that which hath already beene sette downe, wherein the true profession of a Christian consisteth: & therby each man that is not partial, or blinded in hys owne affection, (as many are) may take a view of his state and condition, and frame vnto himselfe a very profitable coniecture, how he is lyke to speede at the last accounting day. That is, what profit or damage he may expect by his knowledge & profession of Christian Religion. For as to him that beleueth soundly, and walketh vprightly in hys vocation, performing effectually euery way hys professed duety, there remaine both infinite and inestimable rewards prepared: so to him that strayeth aside, & swerueth from the right path of fayth & life prescribed  
vnto

The conclusion of this chapter.

vnto hym, there are no lesse paynes and punishments reserued.

For which cause, euery Christian that is carefull of his own saluation, ought to fixe hys eyes very seriouslie vpon them both : and as in beleefe to shewe hymselfe constant ; firme, humble and obedient : so in life & conuersation, to bee honest, iust, pure, innocent and holy.

And for this seconde poynt concerning lyfe and maners, hath beene already hadled in my former booke, (which as I vnderstand is imprinted in England) I shal need to wade the lesse in further discourse heereof. But for I haue been admonished by the wrytings of dyuers, howe my former booke hath been disliked in two speciall poynts ; first, that I speake so much of good works, & so little of fayth : secondly, that I talk so largely of Gods iustice, and so briefly of hys mercy, whereby the consciences of many haue beene offended : let the last chapter going before of beleefe and lyfe aunswere the first, and that which immediatly followeth, serue for the latter obiection, and so I doubt not, but a Christian man may be thorowly resolued.

OF THE ONELY IMPE-  
DIMENT THAT IS WONT  
TO LET SINNERS FROM  
Resolution.

*Which is, the mistrust and diffidence  
in Gods mercie, through the mul-  
titude and greivousnes of  
their offences.*

CHAP. VI.

**A**Mong all other the most  
greivous and perrilous co-  
gitations, which in thys  
worlde are accustomed to  
offer themselves to a minde intang-  
led and loden with great sinnes, this  
vsually is the first, (through the na-  
ture of sinne it selfe and crafty sug-  
gestion of our ghostly enemy,) to  
fall into distrust & dispayre of Gods  
mercy. Such was the cogitation of  
most vnhappy Caine, one of the first  
inhabitants of the earth, who after  
the murther of his own onely Bro-  
ther, and other sinnes by him com-  
mitted, brake into that horrible and  
desperate speech, so greatly offensive  
vnto his Lord & Maker, *Myne ini-  
quitie is greater then that I may hope*  
for

Dispaire, an  
ordinarie  
temptation  
to the grea-  
test sinners.

Caine,

Gent. 4.

Iudas.

for pardon. Such was in lyke manner the desperate conceite of wicked Iudas, one of the first of them that were chosen to the peculier service of our Redeemer, who feeling hys conscience oppressed with manifold iniquities, and most of all with the prodicion of hys own Lord & Master, tooke no other way of amendment or redresse, but to destroy him selfe both in body and soule, adioyning onely these words, ful of miserable distrust & desperation, *I haue sinned in betraying the innocent and just blood.* By which words and most wretched end, hee more greuously offended and iniured hys most louing and merciful Sauour, then by all hys former iniquities committed against hym.

*Math, 27,*

The ship-  
wrack of  
soules ouer-  
laden with  
sinnes.

This then (most louing brother) is the first and greatest Rock, whereat a sinfull soule ouerburdened with the charge of her own iniquities, & tossed in the waues of dreadfull cogitations, by the blastes & stormes of Gods threatnes against sinners, doth commonly make hir shipwrack. That is, that most horrible depth & dungion, wherof the holy scripture saith; *The impious man, when hee is come*

*Prou, 18,*

come

come into the bottom & profundity of  
his sinnes, containeth all. That is & re-  
medies sore, & incurable wounde,  
wherwith God himselfe charged Ie-  
rusalem, when he sayde, *Insanabilis* *Jerem, 3.*  
*fractura tua*: thy rupture is irre-  
miable. And the Prophet Michas  
considering the same people, thorow  
the multitude of their wickednes, to  
encline nowe to dispaire of Gods  
goodnes towards them, brake forth  
into this most pitiful cōplaint, *For Mich, 1.*  
*this wil I weepe & lament extreme-  
ly. I wil strypp off my clothes & wander  
naked: I wil rore like vnto Dragons,  
and sound out my sorow as Struthious  
in the desert, for that the wounde and  
malady of my people is desperate.*

Thys is that great and maine im-  
pediment, that stoppeth the con-  
duits of Gods holy grace, from flow-  
ing into the soule of a sinfull man.  
This is the knyfe that cutteth in sun-  
der all those heauenly and blessed  
cordes, wherewith our sweet Lorde  
and Saniour endeuoureth to drawe  
vnto repentance the harts of sinners,  
saying by his Prophet, *I wil get them* *Hosea, 13.*  
*vnto me, with the chaines of loue and  
charitie.* For by thys meanes euerie  
sinful conscience commeth to aun-  
swer

The misery  
of despera-  
tion.

*Dispaire of Gods mercy.**Jerem, 2,**Ephe, 4.*

The thing  
wherin God  
most de-  
lighteth, is  
mercie.

swer almighty God, as did Ierusalē,  
whē being admonished of her sins,  
and exhorted by hys Prophet to a-  
mendement of lyfe, she sayd, *Despe-  
rans, nequaquam faciam*, I am be-  
come desperate, I will neuer thinke  
of any such thing. To which lamen-  
table estate when a sinfull man is  
once arriued, the next step hee ma-  
keth, is, (for auoyding al remorse &  
trouble of cōscience) to engulfe him  
selfe into the depth of all detestable  
enormities, & to abandon his soule  
to the very sinck of all filth & abho-  
minations, according as S. Paul said  
of the Gentiles in lyke case, *That by  
dispaire they deliuered theselues ouer  
to a dissolute life, thereby to commit  
all manner of Vncleannes*. Which  
wicked resolution of the impious, is  
the thing, (as I haue noted before)  
that most of all other offences vpon  
earth, dooth exasperate the ire of  
G O D, depriving his diuine Maie-  
stie of that most excellent propertie,  
wherin he chifely delighteth & glo-  
rieth; which is, hys infinite and vn-  
speakable mercy. This might be de-  
clared by dyuers and sundry exam-  
ples of holy writ, howbeit two one-  
ly shall suffice for thys present.

The



The first is of the people of Israel, not long before their banishment into Babilon, who being threatned from God by the Prophet Ieremie, that manifold punishments were imminent ouer their heads, for their greuous sinnes committed against his Maiestie, began (in sted of repentance) to fall to desperation, and consequently, resolved to take that impious course of all dissolute lyfe, alledged before out of S. Paule: for thus they aunswered God exhorting them by his threates to reforme their wicked liues. *We are now growne desperate, and therefore we will heereafter follow our own cogitations, and every one fulfill the wickednesse of hys owne conceits.* Wherat God stomed infinitely, and brake forth into thys vehement interrogatio; *Interrogate Gentes, quis audiuit talia horribilia?* Ierem, 18, Aske and enquire of the very Gentiles, whether euer among the were heard any such horrible blasphemies.

And after thys, for the more declaration of thys intollerable iniurie heerein offered to hys Maiestie: hee commaunded the Prophet Ieremie to goe forth out of his owne house, and to gette him to a Potters shop, which

A meruail-  
lous exam-  
ple of Gods  
clemencie.

which in y Village was framing hys  
vessels vpon the wheele. Which Iere-  
mie hauling done, he sawe before his  
face a pot crushed & broken by the  
Potter, al in peeces vpon the wheele,  
and thinking thereby that the vessel  
had beene viterly vnprofitable & to  
be cast away, he sawe the same clay  
presently framed againe by the Pot-  
ter into a newe vessell, more excel-

lent then before. Wherat he meruai-  
ling, God sayd vnto him, Dost not  
thou think (Ieremy) that I can doe  
with the house of Israel, as this Pot-  
ter hath doone with his Vessell? or  
is not y house of Israel in my hands,  
as the clay in y hands of this craftef-  
man? I wyll denounce vpon a sud-  
daine against a Nation & kingdom,  
that I will roote it vp, and destroy it,  
and if that Nation or Kingdome do  
repent from theyr wickednes, I also  
will repent mee of the punishment  
which I intended to lay vpon them.

And thē he proceedeth forward, de-  
claring vnto Ieremie the exceeding  
griefe & indignation which he concei-  
ueth, that any sinner whatsoeuer,  
should dyspaire of mercy and par-  
don at hys hands.

The second example is, of y same  
people

people of Israel, during the tyme of their banishment in Babilon, at what time, being afflicted with many miseries for theyr sinnes, & threatned with many more to come, for that they changed not the course of their former wicked conuersation: they began to dispaire of Gods mercy, & to say to the Prophet Ezechiell that lyued banished among them, & exhorted them to amendement vppon assured hope of Gods fauor towards them; *Our iniquities and sins doe lye greuously vpon vs, and we languishe in them, and what hope of life then may we haue?* At which cogitation and speech, God being greatly moued, appeared presently to Ezechiel, & sayd vnto hym. *Tell this people as I doe lye sayth the Lord God of hostes, I wishe not the death of the impious, but rather that he should turne from his wicked waies and lye. Why will the house of Israel die in their sinnes, rather then turn vnto me.* And then he maketh a large & vehement protestation, that how grieuously soeuer any person should offend hym, and how great punishment soeuer he shall denounce against hym, yea, if he had giuen expresse sentence of death

An other example of Gods wonderful mercie.

Ezech, 33.

death, & damnation vpon him, yet  
*Si egerit penitentiam a peccato suo,*  
 \* Iudgment *feceritque iudicium et iusticiam:*  
 & iustice to that is, if he repent himselfe of hys  
 be vsed in sinnes, & exercise \* iudgement and  
 true repen- iustice for the time to come, *all his*  
 tance, that *sinnes that he hath committed shal be*  
 is, iudgmēt *forgiuen him* (sayth almighty God,)  
 vppon our *for that he hath done iudgement and*  
 selues, & iu- *iustice.*  
 stice toward  
 others.

And thys nowe might be suffici-  
 ent, (albeit nothing els were spoken)  
 for remoouing thys first obstacle &  
 impedimēt of true resolution, which  
 is the despaire of Gods infinite good-  
 nes and mercy. Neuerthelesse, for  
 more euident cleering and demon-  
 stration of thys matter, and for the  
 greater comfort of such as feele the-  
 selues burdened with the heauie  
 weight of their iniquities committed  
 against his diuine Maiestie: I haue  
 thought expedient in thys place, to  
 declare more at large, this aboun-  
 dant subiect of endlesse mercie, to-  
 wards al such as wil truely turne vn-  
 to him; in what tyme, state, condi-  
 tion, or age soeuer in this lyfe, which  
 shal be shewed and sette downe by  
 these four poynts and parts that doe  
 ensue.

Four parts  
 of thys  
 Chapter,

The

*The first part, touching the loue that  
God beareth towards man.*

**F**irst of all, by the infinite and incomprehensible loue y<sup>e</sup> almightie God beareth vnto man, which loue is alwaies y<sup>e</sup> Mother of fauor, grace, and mercy. If you demaund of mee in what sorte I doe prooue that the loue of God is so exceeding great towards man, I answer as the Cosmographer is wont to doe, who by the greatnes & multitude of y<sup>e</sup> streames and Riuers, doth frame a coniecture of the Fountaine from which they flowe. The proper Riuers which are deriued and doe run forth of loue, are good turnes and benefits, which seeing they are infinite, endlesse and inestimable, bestowed by God vpon man, (as in the place before hath beene declared, and the whole vniuersall frame of thys world doth abundantly beare witnes,) it followeth most evidently, that the origine, fountaine, & wel-spring of al these fauours, graces, and good turnes, must needes be infinite, immeasurable, and far surpassing all compasse of mans vnderstanding.

If

Job, 7,

Wisd, 12,

If you require of me the cause & reason, why Almighty God should so wonderfully be affected towards man, I can directly yeelde ye none at all, but rather maruaile thereat with holy Iob, why so soueraigne a Maieftie should set his hart vpon so base a subiect. Notwithstanding, the holy Scripture seemeth to alledge one principal reason of his loue, when it sayth; *Nihil odisti eorum que fecisti, et parci omnibus, quia tua sunt Domine, qui diligis animas*. That is,

“ Thou (o Lord) which louest soules,  
 “ canst not hate those thinges which  
 “ thou hast made, but dost vse mercie  
 “ towards all men, for that they are  
 “ thyne. And the lyke manner of reasoning vseth God himselfe, when he sayth by the Prophet Ezechiel: *Behold, all soules are mine*, and heere-vpon he inferreth a little after, *Numquid Voluntas mea est mors impij*: Can I haue the wil to damne a wicked man; seeing y his soule is mine, created & redeemed by me? as who would say, thys were a case against all order and equity. And the reason of this maner of speech & argument is, for that euery man naturallie is inclined to loue the thinges that be of  
 hys

I.  
 The first  
 cause why  
 God loueth  
 vs, for that  
 he is our  
 Creator, &  
 we are hys  
 own works.  
 Ezech, 18.

his own making. So we see, that if a man haue an Orchard, wherein be great varietie of Trees & plants, yet if there be but one of his own peculiar grafting, that flourisheth & prospereth well: he taketh more delight therein, then in any of the rest, for that it is hys owne workmanship. So in lyke manner, if a man haue a Vineyard of his owne planting and trimming For which respect the holy Prophet Dauid, finding himselfe and the whole kingdome of Iurie in great affliction & calamity, thought no other meanes so forcible to draw God to compassion and commiseration of theyr ease, as to cry out to hym in thys maner, *Thou which gouernest Israell, looke towards vs to be attent. Thou hast brought forth a Vineyard out of Egypt, thou hast purged the same from Gentiles, and hast planted it. Thou O God of all power, turne towards vs, looke vpon vs from heauen, and visite this thy Vineyarde which thine owne right hande hath planted* The like manner of perswasion vsed the holy Prophet Esay to moue God, when he said, *Looke vpon vs I beseech thee, O Lorde, which are the worke of thine owne hands.*

Euery man  
gyuen to  
loue hys  
owne.

*Psalm, 79.*

But

The confi-  
dēce of Iob,  
in that God  
had made  
him.

*Dispaire of Gods mercy.*

But about all other, the blessed man Iob, standeth as it were, in argument and dysputation with God about thys matter, saying, haue not thy hands made me? haue they not framed me of clay and earth? hast not thou compacted me as cheefe is made of milke? hast not thou knyt my bones and sinewes together, and couered my fleshe with skyn? hast not thou giuen me lyfe, and conserued my Spyrite with thy continuall protection? how soeuer y<sup>e</sup> seeme to dissemble these matters & hide thē in thy hart, yet I know that thou remembrest them all, and art not vnmindful of them. By which wordes thys holy man signified, that albeit god suffered him greatly to be tempted and afflicted in thys lyfe, so farre forth as hee might seeme to haue forgotten him, yet was he well assured that his diuine Maiestie coulde not of his goodnes forsake or despise him, for that he was his creature, & the propper workmanshyppe of hys own hands. In which very name of *workmanship*, holy Dauid tooke such great comfort, considering that the workman cannot chuse but be louing and fauorable towards hys

owne



owne worke, (especially so excellent  
and bountifull a workman, as is al-  
mighty God, towards a work made  
as man is, to his own shape & like-  
nes,) that in all his necessities, yea e-  
uen in hys greatest infirmities of  
fleshe, and most grievous offences  
committed against hys Maiestie, he  
conceiveth most assured hope of  
mercy and pardon, vpon this consi-  
deration, that he was his workman-  
ship, and consequently wel knowne  
to his diuine wisdom, of how bric-  
kle & infirme a mettall he was made.  
For thus at one time amonst other,  
he reasoneth of thys matter. Looke  
how far distant the East is from the  
West, so far off hath God remoued  
our iniquities from vs. Euen as a fa-  
ther dooth take compassion of hys  
own chylde, so doth the lord take  
mercy vpon vs, for that he wel know-  
eth the mould wherof we are made,  
and doth remember that we are no-  
thing els but dust.

In which discourse, the holy Pro-  
phet maketh mention of two things  
that did assure hym of Gods mercy,  
the one, that God was hys Creator,  
and maker, and thereby priuie to the  
frailtie of hys constitution, & nature,

dtuonj

V.

the

The assured  
hope David  
had, in that  
he was gods  
workman-  
ship.

Psalms, 102.

2.  
The second  
reason of  
assurance of  
Gods loue,  
for that he  
is our Fa-  
ther.

*Math, 5, 6,  
7, 8, &c*

*Math 6,*

the other, that he was hys Father,  
whose property is to haue compas-  
sion on hys chyldren; and thys is a  
second reason, mote strong, & forcible  
perhaps then the former; why eu-  
ery man may be most assured of  
pardon that hartely turneth vnto al-  
mighty God; considering that it  
hath pleased his diuine Maieftie, not  
only to be vnto man a Creator, (as  
he is to all other things,) but also a  
Father, which is the title of the grea-  
test loue and coniunction, that na-  
ture hath left to things in this world.  
Whereof a certaine Phylosopher sayd  
well, that no man coulde conceiue  
the loue of a Patents hart, but hee  
only y had a chylde of his owne. For  
which respect, our Sauour Christ to-  
put vs in minde of thys most seruent  
loue; and thereby as it were, by one  
fire to enkindle another, within our  
harts, dyd vs. oftentimes & ordina-  
rily, to repeate thys sweete name of  
Father in his speeches to hys follow-  
ers, and thereupon founded dyuers  
most excellent and comfortable dys-  
courses, as at one time when he ex-  
horted them from ouer-much care  
and worldly sollicitude: hee addeth  
thys reason; *Your Father in Heauen*  
*knoweth*

knoweth, that you haue neede of these things. As who woulde say, hee knowing your wants, & being your Father, you shall not neede to trouble your selues with too great anxiety in these matters, for that a fathers hart cannot but be prouident and carefull for his children. The like deduction maketh hee in the same place, to the same effect, by comparison of the byrdes of the ayre, and other irrefonable creatures; for which, if God doth make (sayth he) so abundant prouision, as all the whole world may witnesse that hee doth: much more carefull will he be to prouide for men that are his own chyldren, which are more deere vnto hym then any other terrestiall thing created.

All which speeches and reasons of our Sauour, are deriued from the nature and property of a Parent, which cannot but affect & loue his chyldren; especially such a Father, whom Christ calleth celestiall, who in this perfection of true fatherlie loue, so far exceedeth all earthly Parents put together, as in power, clemencie & goodnes, almighty God surpasseth the infirmity of his feeble

What a Father God is.

Gala. 4.

creatures. Such a father, as hath not onely gyuen lyfe and beeing vnto hys chyldren, but also (as S. Paule sayth,) hath poured into theyr harts the diuine spirit of hys onely eternall Sonne, styrring them vp to most assured cōfidence & inuincible hope, in hys fatherly goodnes & protection. And vppon assurance of thys hope, haue as well sinners as Saints from the beginning, fled vnto hym confidently vnder thys title of paternitie, and neuer were decciued. So the Prophet Esay, as wel in hys own name, as in the name of the sinfull people of Israel, doubted not to cry,

Esay, 63.

*Thou art our Father, Abraham hath not knowne vs, and Israel is ignorant of vs: Thou O Lord, art our Father, thou art our Redeemer* And to

Christes cō-  
fortable  
embassage.

confirmeth thys assurance vnto vs, Christ sent that most sweet & comfortable embassage vnto hys Disciples, presently vpon his resurrection:

John, 20.

*Goe and tell my bretheren, that I doe ascend vnto my Father, & vnto your Father: vnto my God, and vnto your God* By which words of Father, and God, the one of loue and the other of power: the one of will, the other of abilitie, hee tooke away al doubt

of

of not speeding, fro each man that should make recourse to thys mercifull Lord and Father. God himselfe also, after many threatens vsed by the Prophet Ieremie against the people of Israell for theyr sinnes, in the end, least they should dispaire, turneth about his talke, & changeth his stile, assuring them of many graces & fauours, if they would returne vnto him; telling the house of Israel, that hee had loued her from the beginning, and had sought to drawe her vnto hym by threatens, to the end he might take mercy vpon her, & that now he intended to builde her vp againe, to adorne her with ioy & exultation, to gather her children from all corners of the earth, to refreshe them with the waters and Riuers of lyfe, and all this (saith he) *Quia factus sum Israels Pater*: for that I am become now a father to Israel. And in the same place to wicked Ephraim (the head City of the rebellious kingdome of Samaria,) he sayth, *Ephraim is become my honorable son my delight, & deely beloued child; therefore my bowels are moued with compassion vppon him, and in abundance of mercy will I take pittie of him.* So

How great  
ly I respect  
of a Father  
mouth  
G O D.

**Jerome, 31,**

much attributed God to this respect of beeing a father vnto Israel and Ephraim, and of theyr being his children: that for thys cause onely (notwithstanding their infinite enormous sinnes) his bowels of endlesse mercy were moued with loue & compassion towards them.

And these are those tender & mercifull bowels, which holy Zacharie father to S. Iohn Baptist, protesteth to be in almighty God towards man kind that had offended hym. These

are those which were in y good old father mentioned in the gospel, who being not onely offended but also abandoned by his younger sonne, yet after he saw him return home again, notwithstanding hee had wasted all hys thrife & substance, & had wearied out hys body with wicked lyfe, he was so far off from disdainng to receiue hym, as hee came forth to meete with hym, sel vpon his necke & kissed hym for ioy: adorned him with newe apparel and rich Iewels, provided a solemne banquet for him, inuited his friends to be merry with hym, & shewed more exultation & triumph for his return, then if he had neuer departed from hym.

The fathers  
liberall hart  
to the pro-  
digall Son.

By

By which parable, our Saviour  
 Christ endeavored to set forth vnto  
 vs the incomprehensible mercy of  
 his heavenly father towards sinners,  
 in which respect he is truly called by  
 his Apostle *Pater misericordiarum*,  
 the father of mercies. For that (as S.  
 Barnard well noterh) this sea & O-  
 cean of mercies, doth flowe peculiar-  
 ly from the hart of a Father, which  
 cannot be layde so properly of the  
 gulfes and depth of his judgments.  
 For which cause he is called in scrip-  
 ture the God of iustice & reuenge,  
 and not the Father. And finally, thys  
 blessed name of father in God, doth  
 import vnto vs by Gods owne testi-  
 mony, al sweetness, al loue, al friend-  
 shyp, all comfort, all fatherly pro-  
 uidence, care & protection, all cer-  
 tainty of fauour, all assurance of  
 grace, all security of mercy, pardon,  
 and remission of our sins, when for  
 our vnfainedly we turne vnto hym.

And in thys poynt hys diuine Ma-  
 iestie is so forward and vehement, to  
 giue vs assurance, that being not co-  
 tent to set forth hys loue vnto vs by  
 the loue of a fathers hart, hee goeth  
 further, and proclaimeeth vnto vs, that  
 hys hart is more tender towards vs

2, Cor, 1,

Ber. Ser. 5.

de natal.

Psalme, 33

What the  
 name of fa-  
 ther dooth  
 import.

in this behalfe, then the hart of any mother can bee to the onely child & infant of her owne wombe. For thus he sayth to Sion, which for her sins began to doubt least he had forsake her; *Can the Mother forget her owne infant, or can shee not be mercifull to the childe of her owne wombe? if shee could, yet can I not forgette or relect thee: behold, I haue written that in the fleshe of mine owne hands.* And this, for so much as God is called our Father.

*Isa. 49*

The thyrd  
argument  
of Gods  
loue, the gi-  
uing his  
son for vs.

There remayneth yet a third consideration, which more setteth forth Gods inestimable loue, then any of the other demonstrations before handled. And that is, that he gaue the lyfe and blood of hys onely begotten & eternall sonne, for purchasing & redeeming vs when we were lost; a price so infinite and inexpressible, as (no doubt) his diuine wisdom would neuer haue giuen, but for a thing which hee had loued above all measure. Which our Saviour himselfe that was to make the payment, doth plainly signifie, and therefore also seemeth as it were, to wonder at such a bargaine, when he sayth in the Gospel, *So dearly hath*

*John, 3,*

God



God (my Father) loued the worlde;  
that he hath giuen for it his onely be-  
gotten sonne. In which words he as-  
cribeth this most wonderful dealing  
of hys Father, vnto the vehemencie  
and exceeding aboundance of loue,  
as doth also his deereft Disciple and  
Apostle S. Iohn, saying: In this ap- *1, Iohn, 4*  
peareth the great loue and charitie of  
God towards vs, that he hath sent  
hys onely begotten Sonne into the  
world, to purchase life for vs. In this  
(I say) is made euident his exceeding *Christ was*  
charitie, that we not louing him, he *giuen for*  
loued vs first, and gaue his own son *loue,*  
to be a raunsome for our sins. Wher  
vnto also the holy Apostle S. Paul a-  
greeth, admiring in like manner the  
excessiue loue of god in these words,  
God doth metuailously commend *Rom, 5,*  
and set forth hys great loue vnto vs,  
in that we being yet sinners, he gaue  
his son to the death for our redemp-  
tion. And in another place, framing  
out, as it were, a measure of Gods  
mercy by the aboundance of his loue,  
sayth thus, God who is rich in mer- *Ephe. 2,*  
cy, through the exceeding loue  
which he bore vnto vs, wee beeing  
dead in sin, he reuiued vs in Christ,  
and rayled vs vp euen vnto heauen,

“ making vs to sitt downe there with  
 “ hym, to the end he might declare to  
 “ all ages & worlds ensuing, the most  
 “ abundant riches of hys grace and  
 “ goodnes towards vs.

This was the opinion of that no-  
 ble Apostle S. Paule, and of all hys  
 coequals, Apostles, Euangelists, Dis-  
 ciples, and Saints : that this work of  
 our redemption, proceeded only fro  
 the inflamable forme of Gods im-

The con- measurable loue. And therefore to  
 clusion of make no other conclusion hereof,  
 this poynt then that which S. Paule hymselfe  
 made by S. doth make, If God haue not spared  
 Paule. his owne proper and onely begot-  
 ten sonne, but hath giuen him vp to

*Titus, 2,* death for gayning vs vnto hym, how  
 can it be, that with him he hath not  
 giuen vs al other things. If when we

*Rom, 8,* were hys enemies, and thought not  
 vpon hym, hee sent to seeke vs so di-  
 ligently, by such a messenger as hee  
 loued so deere, allowing hym to  
 lay downe a price for vs which he so  
 infinitely esteemed : what shall we  
 thinke that he wil doe vnto vs now,  
 (wee being made hys owne by our  
 redemption,) if we return willingly  
 vnto hym : when our receiuing shal  
 cost bym nothing els, but onely a

gratiant

mer-

*Dispaire of Gods mercy.*

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mercifull looke vpon vs? which is  
not so much from the infinite bow-  
els of hys bottomlesse mercie, as is  
one droppe of water from the most  
huge gulf of the maine Ocean sea.  
And thys shall suffice for the first  
point of Gods loue, declared vnto  
vs by the three most sweet and com-  
fortable names and respects of Cre-  
ator, Father, and Redeemer.

*The second part: how God ex-  
presseth his loue towards  
sinners.*

N<sup>e</sup>xt after which, we are to consi-  
der in what manner God is ac-  
customed to expresse & declare thys  
loue of hys, in his dealings and pro-  
ceedings towards sinners. And first  
of al the wise man (hauing had long  
experience of thys matter,) begin-  
neth to describe and sette foorth in  
thys sort, saying vnto God hymselfe,  
Thou (O Lorde) dost dissemble the *Wisd 11,*  
sins of men, to giue vnto them tyme  
of repentance. And then, when they  
will not vse thys benefite of hys for-  
bearing, but wil needes enforce him  
to punish and correct them, he sayth  
further of thys correction: Such as  
wofully

## Dispaire of Gods mercy.

Two rare  
poynts of  
clemencie  
in God.

Esay, 30

Tert in A-  
pol cap 2.

willfully doe runne astray (O Lord)  
and will not turne vnto thee thou dost  
correct them sweetly by little & little,  
admonishing and exhorting them to  
leave theyr sinnes, and to beleue in  
aboe. These two poynts then, of ex-  
ceeding clemencie, by the testimonie  
of the wiseman, are found in Al-  
mighty God; first, to wincke at the  
wicked lyfe of men, and to expect  
theyr conuersion with vnspeakeable  
patience and longanimitie, accor-  
ding as also the Prophet Esay bea-  
reth witnesse, adioyning the cause  
thereof in these words, *The Lorde  
doth attend your conuersion, to the end  
he may take mercie on you, and there-  
by be exalted*. And secondly, for the  
same respect when he is enforced by  
reason of his iustice to chastise them,  
yet doth he the same with such mo-  
deration and mildnes, as alwaies in  
this life hee reserueth place of par-  
don. And to these two we may ad-  
ioyne yet a third property of his mer-  
cie, more admirable (perhaps) then  
the former: which is, (as Tertullian  
excellently noteth,) that he being the  
partie offended, yet first and princi-  
pally desireth reconciliation: he ha-  
ving receiued the wrong & iniurie,  
yet

yet doth he most busily intreate for God that is  
 amitie & attonement. And where offended,  
 as in all ryght and equitie, he might seeketh at-  
 denie vs pardon, and for hys power tonement  
 take reuenge of vs at hys pleasure, with vs.  
 yet doth he not onely offer vs peace  
 of hys owne accorde, but also sueth  
 into vs by all meanes possible to ac-  
 cept thereof, humbling (in a certaine  
 manner) hys diuine Maiestie to our  
 basenes and vilitie: and behauing  
 himselfe in thys respect, as a Prince  
 that were enamoured of hys bond-  
 slaue and abiect seruant.

Thys might be declared by many  
 of hys own speeches and doings in  
 holy Scripture; but one place out of  
 the Prophet Esay shall serue for all:  
 where Almighty G O D so earnestly  
 wooeth, & conuersion of Ierusalem,  
 as no louer in the world could viter  
 more signes & testimonies of a hart  
 inflamed & sette on fire with loue. Gods woo-  
 then he dooth towards that Cittie ing of Je-  
 which so highly had offended hym. rusalem,  
 For first, after many threates poured  
 out against her, if she dyd not re-  
 turn, least she might perhaps fall in-  
 to despayre, he maketh this protesta-  
 tion in the beginning of hys speech;  
*Indignatio non est mihi, &c.* Angry

Esay. 25,

I am not (O Ierusalem) but whatso-  
 euer I haue spoken, I haue spoken  
 of good wil and loue. Secondly, hee  
 entreteth into this dyspute, and doubt  
 with hymselfe about punishing her  
 for her sinnes, what shal I do? Shall  
 I treade her vnder my feete, and put  
 her to the fire? or els will she May my  
 puffed hand, and make peace with  
 me; will she (I say) make agreement  
 with me? After which doubt and  
 cunctation, he resoluerth himselfe to  
 change his manner of stile; & to say  
 a litle to chide with her, and then  
 he sayth; *Hearken O ye deafe inhabi-  
 tants of Ierusalem; looke about ye, yee  
 blinde folke that will not see: who are  
 blind and deafe but my seruants, that  
 will not regarde or listen to the Mes-  
 sengers which I sende: O then which  
 haue open eares, with thow wilt heare?*  
 And then a litle after he beginneth  
 to smooth and speake faire againe,  
 saying; *Euer since thou hast bene  
 gracious and glorious in mine eyes, I  
 haue layed thee; and for thy soule wil  
 I giue whole Nations. Feare not, for  
 that I am with thee. Where with thee  
 being litle or nothing mooued, he  
 returneth to a sweet maner of com-  
 playnt, saying; *Thou hast enthrall'd**

me by thy sins, and with thine iniquities thou hast greatly afflicted mee. Hys com-  
 playnt.

Which beeing sayde, and she some-  
 what moued thereby to loue him as

it seemeth, he turneth vnto her with

drye most comfortable and kynde

speech, I am he, I am he, which can

deliuer thine iniquities for mynes own

sake, & wil neuer thinke any more vpon

thy sins. All which being done, &

they now reconciled, and made fast

friends together, his diuine Maieslie

beginneth a very louing conference

(as it were) and sweet expostulation

wyth her, saying in these words, Call

thou to memory the thinges that are

past, and let vs iudge our selues beere

together. Tell mee if thou haue any

thing wherby thou maiest be iustified.

Thy first Parent was a sinner, &c.

Wherat she being afhamed, & ha-

uing nothing in the world to aun-

swer for her selfe, almighty God co-

forteth her, and knitteth vp & whole

matter in thys most kind and amia-

ble sort. Feare not, for I will poure

out my spirite vpon thee, and vpon

thy seede, and my benediction shall

be vpon thine of-spring, thy chil-

dren shal bud vp and florish as wil-

loes planted by the water side. This

sayth

Hys kind  
 speech.

His confe-  
 rence.

His sweet

cōclusion.

thy seede, and my benediction shall

be vpon thine of-spring, thy chil-

dren shal bud vp and florish as wil-

loes planted by the water side. This

sayth

" sayth the Lorde and king of Iſrael;  
 " the Lord of hostes that is thy redce-  
 " mer, I am the first and the last, and  
 " besides me there is no other God. Be  
 " mindfull of thys thou house of Ia-  
 " cob, I haue dissolued and dissipated  
 " thy sinnes, as a clowde is dissolued  
 " in the ayre, be mindfull of this, and  
 " haue an assured confidence. Thus  
 far continueth the treaty betweene  
 God and hys Citty of Ierusalem.

A confide-  
 ration vpon  
 the former  
 treatie of  
 God with  
 Ierusalem.

And now tell me (deere christian  
 brother) whether it be possible for a-  
 ny hart or tongue in the worlde, to  
 conceiue or expresse more wayes or  
 significations of most vehement  
 good will & burning affection, then  
 of Gods part in this treaty hath been  
 declared? What louer or enamou-  
 red person vpon earth, what passio-  
 nate hart could wooe more earnest-  
 ly, sue more diligently, sollicite more  
 artificially, complaine more pittiful-  
 ly, expostulate more amiably, confer  
 more intrinsically, remitte offences  
 more readily, offer benefites more a-  
 boundantly, conclude more sweetly,  
 and gyue more pregnant testimo-  
 nie of vnfaigned loue, or more assu-  
 red certaintie of eternall league & a-  
 mitie, then doth almighty God vn-



to thys Nation that so grieuouſſie  
had offended him? who wil not cō-  
teſſe now with the Prophet Dauid,  
*that ſweete and mercifull is the Lord,*  
*and his miſerations ſpred ouer all the* *Psalm, 144*  
*reſt of his moſt wonderfull woorkes.*

Who will meruaile if the ſame pro-  
phet made a vowe, that his euerla-  
ſting ſong ſhould bee of the mercies  
of this his Lord and Maker? *Psalm, 16*

But yet this thing is made much  
more apparant, by that which hys Gods tender  
diuine Maieſtie dyd afterwardeſ to loue to le-  
the ſame people in the dayes of Iere- ruſalē when  
mie the Prophet (aboue an hundred hee was to  
yeres after this treatie in the tyme of deſtroy it.

Eſay) at what time God beeing re-  
ſolued to deſtroy them & their Cit-  
tie, for their obduration in their ſins,  
when the howre of execution drewe  
neere, his bowels of mercie were ſo  
touched with cōmiſeration towards  
them, as he called to Ieremie, & cō-  
maunded hym once againe to goe  
vp to the Temple gate, where all the  
people did paſſe in & out, and there  
with a loude voyce to cry as follow-  
eth; *Heare ye the word of God, o all* *Jerem, 7.*  
*you of Iuda,* that doe paſſe in and

out by theſe gater: thus ſayth the  
Lord of hoſtes, the God of Iſrael, yet

do

" doe you amende your waies, and I  
 " wil dwel in this place with you. &c.  
 And when this exhortation, & blef-  
 sed endauor of almighty God, could  
 not moue or profit them any thing  
 at all, then hys vnspeakeable good-  
 nes beganne with sharpe threatens in  
 this manner; My furie and indigna-  
 tion is gathered together against this  
 " Citty, & vpon the inhabitants, and  
 " vpon the very beastes & Cattell ther-  
 " of, as also vpon the fruite and Trees  
 " of this Region. The carcases of this  
 " people, shall be foode to the byrdes  
 " of the ayre, and to the beastes of the  
 " field, theyr enemies, shall come and  
 " cast forth of theyr Sepulchers, the  
 " bones of the Kings and Princes of  
 " Iuda, the bones of theyr Priestes,  
 " Prophets and inhabitants, and shal  
 " dry them at the sunne, & cast them  
 " out into the dunghil. After al which  
 long and dreadful commination, he  
 altereth his spee. h presently agayne,  
 and sayth with a very lamentable &  
 pittifull voyce. *And wilt not he that*  
*is fallen (notwithstanding all this)*  
*rise vp agayne? Will not he that is de-*  
*parted from me, returne vnto mee a-*  
*gain? O, why dash my people runne*  
*from me so obstinately? By which lo-*  
 uing

A pettifull  
 complaint

uing complaint, and infinite other means of mercy that God vsed to that people, when no amendment at all could be procured, hys diuine Maiestie was enforced to call Nabuchodonosor K. of Babilon before the wals of Ierusalem, to destroy it. But euen now also consider the bowels of hys vnspeakeable mercy. For hoping that by thys terror they might perchance be styrréd vp to conuersion, hee sent Ieremie the Prophet to them againe, with thys embassage, *Tell the inhabitants of Ierusalem, will ye not yet receiue disciplin and obey my words? Wheteat those gracelesse people, were so lyttle moued, as they tooke Ieremy and cast him into prison for his message, and thereby exasperated most grieuously Gods further indignation against them. Notwithstanding all which, his incomprehensible clemencie would not thus abandon them: but commanded holy Ieremie to write out all his threatens and promises in a booke together, and to sende the same vnto them, forth of the pryson where hee lay, by hys seruaunt Baruch, to be read in theyr hearing; & so he dyd. Wherof when Ioachim the king had vnder-*

The wonderful proceeding of God wyth Ierusalem.

*Ierem, 35,*

*Ierem, 36.*

understanding; hee commaunded Baruch to be brought into his presence, and there to reade the Booke by the fire side, (as the scripture noteth.) And when hee had heard but three or foure pages thereof, he cut them out with a penknife, & threw the whole booke into the fire, & so consumed it. At which obstinate & impious dealing; albeit Almighty God were exceedingly offended, yet commaunded he the same booke to be indited & writen again, in much more ample manner then before, thereby (if it had beene possible) to haue stirred vp and gayned that people vnto hym. But when thys by no meanes in  $\text{y}$  world could be brought to passe: then permitted his diuine Maiestie, the whole Cittie to be destroyed, according to hys former threats, and that rebellious people to be led away captiue in bondage to Babilon. In which place and miserie (notwithstanding theyr demerits) hys infinite mercie could not forsake them, but sent hys Prophet Ezechuell, as also Baruch vnto them, with extreame complaint of theyr obduration: and yet offering vnto them mercy and pardon euen then,

*Ezech, 23,*

if

if they would repent.

And what more wonderfull clemencie then thys, can possibly bee imagined deere Christian brother?

May in reason any man euer nowe

enter into doubt or dispaire of gods

mercy, how great and grievous soeuer

the burden of his sins be, when

he considereth thys proceeding of

hys eternal Maiestie with the people

of Israell; for so many yeeres & ages

together: whom hymselfe calleth

notwithstanding, *Gentium Aposta-*

*tricem dura facie & indomabili cor-*

*de*: an apostolicall Nation, of a

shamelesse countenance and incor-

rigible dysposition? Can G o d de-

uise any more effectuall and forcible

meanes, to erect and animate a sin-

ner confidently to return vnto him,

then are these? And yet (gentle rea-

der) for thy further comfort and en-

couragement in thys behalfe, I wyll

adioyne one thing more, which doth

exceede and passe all reason & reach

of humaine imagination, and thys

is, that G o d promiseth to a sinner

that faithfully will return vnto him,

not onely to forgette and vterly ex-

tinguish all memory of hys former

iniquities; but also to make more

*Ezech, 2.*

Epithetons

giuen by

God to the

people of

God.

A wonder-

full poynt.

*Esay. 40.*

What ioy  
there is  
made at a  
sinners con-  
uersion.

*Esay. 30.**Luke. 15*

ioy and triumph at his conuersion,  
and to loue and cherish hym more  
tenderly at his returne, then if hee  
had neuer fallen or departed frō hys  
seruice. This God himselfe signifieth  
by the Prophet Esay, when he sayth,  
*Call vnto Ierusalem, (speake vnto her  
hart (that is, comfortably,) for that  
her iniquity is forgiven, shee hath re-  
ceiued double at Gods hands for all her  
sinnes committed.* And more plainly  
in another place by the same Pro-  
phet, *The light of the Moone shall be  
as the light of the Sun: and the light  
of the Sun shall be as the light of se-  
uen dayes, seauen times put together,  
when God shall binde vp the wounds of  
his people, and heale theyr sores.* And  
to thys purpose doe appertaine di-  
rectly those most wonderfull Para-  
bles of our Sauour in the Gospell,  
concerning the extraordinary ioy &  
feasting that the carefull Woman  
made, when she had found againe  
her grote that was lost, & the good  
sheepheard, when he brought back  
the sheepe that was astray: and the  
mercifull Father when hee received  
home hys sonne that before had a-  
bandoned hym. And to the same  
purpose doth it also appertaine, that  
in

in the Prophet David God glorieth *Psalm, 57*  
especially in the service of those people,  
y before had not knowne hym.

And this shall suffice for this second  
poynt, to shew what wonderfull  
meanes almighty God doth use,  
in setting forth his mercy, for allurement  
of sinners vnto repentance.

*The third part, what assurance God  
giveth to them that repent.*

AND so hauing declared what  
exceeding great loue and mercie  
God beareth towards man, & howe  
effectually he expresseth the same by  
his suing vnto sinners for theyr con-  
uersion: it followeth that we shod  
in this thyrd place, examine some-  
what more in particulers, what cer-  
taine assurance his diuine Maiestie  
giveth, of vndoubted pardon & full  
remission of theyr sins, to all such as  
vntoiedly shall resolute themselves  
to make theyr refuge vnto hym.

Which thing, albeit every man  
by that which before hath been treat-  
ed, may sufficiently conceiue, yet  
for the importance of the matter, it  
shall not be amisse in this place al-  
so, to adde a word or two, for more  
playne

The promi-  
ses of God  
to sinners  
that repent.

Ezech, 18.  
33, 34, 37.

plaine and euident demonstration thereof. And thys shall be doone by setting downe both the wordes and deedes; that is, both the promises & performance which almighty G O D hath vsed & exercised in this behalf, to all such as haue offended hym whatsoeuer And for the first, which are hys promises, most apparant it is as wel by the thinges which before haue beene discused, as also by the whole course, body, & dryft of holy scripture, & the promises of mercy & pardon which hys diuine Maiestie hath made to sinners, and wherunto by hys sacred worde, he hath in a certaine manner, obliged hymselfe, are both manifold, vehement, absolute, resolute and vniuersal. *Whosoever shall depart from his wicked waies, and turne vnto me, sayth Almighty God) I will receiue him.* Behold the vniuersalitie of all people & persons, without excluding any. And then further, *At what time soeuer an impious man shall returne vnto me from his impietie, his wickednesse shall not hurt him, sayth the Lord G O D of Israel.* See the vniuersality of al times and seasons without exception. But yet harkē what God addeth besides.

Leaue



Leave off to doe perversly. (sayth hee *Esay, 1,*  
to the lewes &c.) and then doe you  
come and find fault with mee if you  
can. For if your sinnes were as red as  
scarlet, they shall be made as white  
as snow. &c. Consider the vniuersa-  
lity of al kind of sinnes, be they ne-  
uer so grieuous, so horrible, or hey-  
nous. And finally, God talking to a  
soule that hath oftentimes fallen &  
most infinitely offended him, hee  
sayth thus; It is a common receiued  
speech, that if a woman depart from  
her husband, and doe ioyne herselfe  
to another man, she may not return  
to her first husband againe, for that  
shee is defiled and made contami-  
nate. And yet where as thou hast de-  
parted from mee, and hast commit-  
ted fornication with many other lo-  
uers, doe thou returne vnto mee a-  
gain, and I will receiue thee, sayth  
Almighty G O D.

*Jerem, 3*

By which wordes is expressed the  
fourth vniuersalitie, containning all  
states, qualities, and conditions of  
men, how many waies, or howe of-  
tentimes, or howe contemptuouslie  
soeuer they haue committed sinnes  
against hys diuine Maiestie. And  
what may be added now more vn-

Four vni-  
uersalities in  
Gods pro-  
mises to sin-  
ners.

to thys? was there euer Prince that made so large an offer to hys Subjects? or was there euer Father that gaue so ample & vniuersall promise of pardon vnto his chyl dren? Who can now mistrust himselfe to be excluded from this assurance of mercy, wherein all sorts of people, all kinde of sinners, all tymes and seasons, all states & qualities of sinners are cōprehended? O most miserable and infortunate man, that excludeth himselfe, whō God excludeth not. What is there in this general and vniuersal promises, whereof any man in the world shold haue pretence, to make any least doubt or question? Of the meaning (perhaps) & intent of him that promisseth; o deere brother, it is onely loue and charitie; and consequently cannot deceiue vs.

3. Poynts of  
great com-  
fort.

Of the trueth and surety of hys promises? It is infallible, and more certaine then heauen and earth put together. Of the power that hee hath to performe his promises? it is infinite, and not restrained by anie bounds or limitation: wherof then may we doubt? or in which of these three poynts may wee not conceiue most singuler consolation? Heare  
the

the comfortable meditation y<sup>e</sup> blef-  
sed S. Barnard made vpo these three  
particulers which wee haue nowe  
mentioned. *Tria considero* (saith he) *Bern. ser. in*  
*in quibus tota spes mea consistit, cha. Ver. Psalm.*  
*ritatem Vocatonis, Veritatem promiss-*  
*ionis, potestatem redditionis. &c. in ater. Can.*

That is, I do consider three things  
(sayth thys holy man) wherein al my  
hope consisteth, and whereby it is  
made inuinsible. First, the exceeding  
loue and charity of him, that calleth  
me to him by repentance, secondly,  
the infallible trueth and certainty of  
his promise which he maketh to me  
of pardon and mercy; thirdlie, the  
endlesse power and abilitie hee hath  
to her forme whatsoeuer hee promi-  
seth. Thys is that triple or three fold  
rope and chayne, which holy Scrip-  
ture sayth is hardly broken, for that  
by thys rope let downe vnto vs from  
heauen (which is our Countrey) in-  
to this world, that is our prison, we  
may ascende and mount vp (if we  
will) euen vnto the sight & posses-  
sion of Gods eternal kingdome and  
heavenly glory. Thus far that blessed  
Father.

But now to the second poynt, if Howe God  
we consider how faithfully almightie hath perfor-

med hys  
promises to  
sinners that  
haue repen-  
ted.

*1, Iohn, 2,*

Neuer sin-  
ner repen-  
ted that was  
not pardo-  
ned.

tie God hath put in execution those  
promises of his from time to tyme,  
& how no one man vpon earth, (so  
many ages as the world hath conti-  
nued) was euer yet frustrate of thys  
hope, in making his conuersion vn-  
to his Maiestie, if he made it frō hys  
hart; we shall find further cause for  
vs to confide. For so much as it is  
not probable, or in reason to bee i-  
maged, that he which neuer failed  
in times past, wil breake his promise  
for the time to come, especially see-  
ing now in Christianitie, when we  
haue thys aduantage aboue other  
former times (as S. Iohn dooth also  
note) that hee who was and is our  
Iudge, is become also our aduocate  
to pleade our cause.

Cast backe thyne eyes then my  
louing brother, and take a viewe of  
all ages, times and seasons past and  
gone. Begin from the first creation  
of the world, and come downwarde  
euen vnto this day: & examine in-  
differently whether in all thys wide  
compasse of times, persons, places,  
and most grieuous offences comit-  
ted against his diuine Maiestie, there  
were euer yet any one sinner vppon  
earth, that returned vnfaignedly and  
was

was not receiued. The sinne of our first Parents was presently forgiven vnto them, vpon theyr first signification of greefe and sorrowe for the same. And not onely thys, but our Sauour also Iesus Christ was promised to be sent, for restoring them and their posterity to the glory and felicity which by their fall they had lost. After thys, vntill the time of Abraham and of the people of Israel, as some workes of Gods iustice are recorded in holy writ, that were exercised vpon irrepentant offenders: so are there many more celebrated of his mercy; & only two persons in particuler are mentioned, who notwithstanding some sorrowe which they seemed to haue of their offences, were yet reiected, the first whereof was the murtherer Caine, who at the beginning denyed hys wickednes vnto God, and then beeing convicted, displayed of remission. The second was Esau, whom Saint Paule calleth a Prophane fornicator, who found no place of repentance albeit with teares he sought for same. Whereof S. Chrysostome giueth the reason in these words; *For this cause Esau ad pop. An-obtained not pardon, for that hee dyd tio.*

Adam and  
Eue.

*Gen. 3.*

The reiecti-  
on of Caine  
and Esau.

*Hebr. 12.*

*Chris. hom.  
80. de penit.  
An-obtained not pardon, for that hee dyd tio.*

*Dispaire of Gods mercy.*

*not repent as he should haue doone, his teares proceeding rather of anger and temptation, then of true sorrow.*

When the people of Israell came to be a distinct Nation, & to be gouerned by Gods appointment, howe grievously (trow you) dyd they offend daily, and almost hourely hys diuine Maiestie? And howe graciously dyd his vnspeakeable clemencie remit and pardon their manifold and innumerable sinnes and trespasses, done agaynst hym? The whole scripture (in truth) seemeth nothing els, but a perpetuall narration of Gods incredible patience & infinite mercies towards them. And if I would speake of particuler persons among them, which hee receiued to his fauour after great and manifold offences committed: there would be no end of all that recitall.

The example of Manasses.

4, Reg, 21

2, Chro, 33

Let Manasses that most impious and wicked king be an example for all: of whose enormous life & most detestable actes, whole pages are replenished, both in the bookes of Kinges & Chronicles: and yet afterwards notwithstanding, the same man falling into misery & calamity among y<sup>e</sup> Babilonians, (a fortunate schoole

schoole oftentimes for Princes, who in theyr prosperity are wont to contemne God,) he beganne to be sorrowful for his former life & actions, and became repentant (as the scripture sayth) in the sight of G o d for the same. Whereat his diuine and incōprehensible mercy was so much moued presently, as he receiued hym to fauour, and brought hym back from hys prison and fetters, to hys kingdom & imperiall throne of maiestie.

The example also of the Niniuites is very notable and singuler in The exam-  
this behalfe, gainst whō almightie ple of the  
God hauing decreed a sentence of Niniuits.  
death, to be executed within a certaine time; he commaunded Ionas  
the Prophet to go & denounce that sentence vnto them. But Ionas wel *Ionas, 1.*  
knowing the nature and disposition *2, 3, 4.*  
of God towards mercie: foresawe  
(as afterwards he signifieth) that if he shoulde goe and beare that embassage vnto them, and they therevpon make change of theyr lyues, hys Maiestie wold presently pardon them, and so he should be taken for a false and lying Prophet. For auoyding which inconuenience, he chose

rather to flee away by sea to the Citie of Tharsis, and there to hide himselfe. But Almighty God raised a tempest in that iourney, and disposed in such sort, as Ionas was cast into the sea, and there receiued & deuoured by a Whale: from whose belly hee was commaunded afterwards to repayre to Niniue, and to doe hys former message, which he performed. And the tennour of his message was, that within forty daies that huge City of Niniue shoulde be destroyed. Which he hauing denounced vnto them, the sequell fell out as Ionas before had suspected. For the Niniuites believing the message, and betaking themselves to repentance, God forgauē them presently, whereat Ionas was exceedingly greeued and offended, and complained sweetly to God of his strange dealing heerein, demanding why hee had enforced him to come and preach destruction vnto the, knowing before hand, that he would pardon them. But his mercifull Lorde answered him fully to thys poynt, by a certaine accident that fell out, whereto Ionas was not able to reply one word.

For



For so it chaunced, that Ionas sitting without the walles of the City Niniue, vnder an Iuie bush, that in one night by Gods appointment was sprung vp to couer him frō the sunne: the same Iuie by Gods ordinance perished vpon the suddaine, and was consumed by a worme, lea-  
uing the poore Prophet destitute of that consolation of shaddow which he receiued by it. Wherwith he bee-  
ing not a little disquieted and afflic-

Consider  
thys speech  
of almighty  
G O D.

ed, God sayd vnto hym; thou (Ionas) art sorrowfull, and much greeued for losse of thine Iuie tree, which notwithstanding thou diddest not plant or make to growe, nor tookest any labour at all about it. But the same grew vp in one night, and in one night it perished againe. And shal not I then be careful to pardon my great Cittie of Niniue, wherein there be aboue an hundred & twentie thousand innocent people, which cannot distinguish betweene theyr right hand and theyr left? Thys was the aunswere of Almighty G O D to Ionas, for defence of his singuler inclination to mercy, in respect that the Niniuites were his owne creatures, hys owne workmanship, and the la-

*Ionas. 4.*

*Dispaire of Gods mercy.*

\* In the  
first part of  
thys booke.

Examples of  
mercy in the  
new Testa-  
ment.

*Luke, 15,*

bours of hys owne handes, as all o-  
ther people also are. Of which kinde  
of reason and consideration, there  
haue been diuers things saide & de-  
clared \* before, for manifestations  
of Gods infinite mercy. And all this  
that hetherto hath beene spoken, is  
of things onely done in time of the  
olde Testament, before the appea-  
rance of Christ our Sauour in the  
flesh. But now if we looke into the  
time of grace, when God incarnate  
came himselfe in person to shew the  
riches of hys endlesse mercie vnto  
mortall men vpon earth: we shall  
see more examples without compa-  
rison, of his exceeding clemencie. For  
that nowe, our Creator and sheepe-  
heard, ouercom (as it were) with ex-  
treame compassion, cam down into  
the vale of our misery, with resoluti-  
on, not onely to offer pardon and  
forgiuenes to all hys sheepe y<sup>e</sup> were  
astray and would returne: but also  
to follow and seekē them out: and  
beeing founde, to lay them on hys  
owne shoulders, & so to beate them  
back vnto the fold againe, and there  
to gyue his life and blood for theyr  
defence against the Wolfe.

O sweet Lord, what greater loue  
can

can be imagined then thys? what *Iohn, 10, 12,*  
 more pregnant signification of in-  
 flamed charitie, can mans cogitati-  
 on cōceiue or apprehend? is it mer-  
 uaile nowe if hee which descended  
 vnto vs with his hart, & with these  
 bowels of burning affection, did set  
 open the gates of all his treasures, fa-  
 uours and graces vnto vs? Is it mer-  
 uaile if the Apostle S. Paule doe say  
 of thys tyme *Superabundant gratia,* *Rom, 5,*  
 that grace did ouer abound; & yet  
 further in another place, that Christ  
 beeing very God, did in a certaine  
 sort impouerish and empty hym-  
 selfe, with the most wonderfull ef-  
 fusion of mercies and hauocke of  
 heauen, which at thys tyme & euer  
 since he hath made? *Phil, 2,*

Heere hence it proceeded, that all  
 hys delight and pleasure vpon earth,  
 was to conuerse with sinners, and to  
 giue them comfort, courage, & con-  
 fidence in hym. Which he dyd so  
 manifestly in y sight of al the world,  
 as he became very scandalous & of-  
 fensiuē therby to the Scribes & Pha-  
 risies, and other principall Rulers  
 among the Iewish Nation. Heere-  
 hence also dyd proceede those hys  
 most meruailous speeches & strange  
 inuita-  
 The won-  
 derful cle-  
 mencie of  
 Iesus our  
 Sauour.  
*Mat, 9, 11,*  
*Marke, 2,*  
*Luke, 5,*

*Math, 11,**John, 7.**Math, 11*

inuitations of wicked men vnto him as for example at one tyme among other, whē he cried out in publique. *Come vnto me all yee that doe labour and be heaue laden, and I wil refresh you.* And at another time, going into the Temple of Ierusalem vpon a high festiuall day, when all the people were gathered together, he stood vp in the midst of them al, & brake forth into this vehement inuitation, with a loud voyce, as S. Iohn Evangelist recordeth; *If any man among you be thiristie, let him come vnto mee and he shall drinke.* Heereby it came to passe, that his diuine Maiestie was termed commonly, *Publicanorum et peccatorum amicus*, the friend and familiar of wicked publicans & sinners. And heereof finally it did proceede, that he receiued al, embraced all, and forgauē all that repaired vnto him; were they Scribes, Pharasies, Souldiours, Publicans, Vsurers, Harlots, Theeues, Persecutors, or whatsoever most grieuous offenders besides; (whereof particuler examples in each kinde myght be alledged,) assuring vs furthermore, that after hys resurrection, and blessed ascension to the right hand of hys Father, he

he would be more bountifull yet in  
thys maner of proceeding, *and draw*  
*all men vnto him*: beeing at one *John, 12*  
tyme both our Iudge & Aduocate,  
our King and Mediatour, our God  
and Redeemer, our Father and bro-  
ther, our Priest and Sacrifice, and he  
that both pleadeth and determineth  
our cause together.

What then should not wee hope  
at thys tyme (deere Christian Bro- Great and  
ther) at the hands of thys our Lord many cau-  
and Maister, which hath left vnto vs ses of assu-  
such words, such deedes such assu- red hope in  
red euidence of his infallible loue & Christ.  
aboundant mercies towards vs? why  
should not his dealings with other  
men before vs, giue vs hart and cou-  
rage to trust assuredly in him, for the  
tyme present and to come? Why  
should not his former most infinite  
mercies, be vnto vs odoriferous allu-  
ring fauours & oyntments, to make *Cant, 10,*  
vs as the spouse did in the Canticles,  
follow and runne after him.

Heare what deuout S. Barnarde  
doth meditate vpon thys passage of *Ber. Ser. 5,*  
Christes fragrant oyntments. O *in Cant.*  
sweet Iesus (sayth he) the freshe and “  
odoriferous smell of thy wonderfull “  
clemencie, dooth allure vs to run af- “

*Despaire of Gods mercy.*

" ter thee, whē we heare say, that thou  
 " dispisest not beggers, nor abhorrest  
 " sinners. We know right wel o lord,  
 " that thou diddest not reiect ȳ thiese  
 " that confessed thee, nor the sinfull  
 " woman that wept vnto thee, nor the  
 " Chananæan that humbled herselfe  
 " before thee, nor the wicked adulte-  
 " resse brought vnto thee, nor ȳ toul-  
 " ler or tribute gatherer that followed  
 " thee, nor the publican that repaired  
 " vnto thee, nor the disciple that deni-  
 " ed thee, nor Saule that did persecute  
 " thee, dor thy tormentors ȳ did nayle  
 " thy sacred bodie to the Crosse. O  
 " Lorde, all these are fragrant smelles  
 " and saouours of thy most sweet mer-  
 " cie : and at the sent of these thyne  
 " oyntments, we doe followe and run  
 " after thee. Thus farre S. Barnard.

---

*The 4 part : the application of all  
that hath been sayd.*

---

**A**N D so with thys to come to the  
 fourth & last part of thys Chap-  
 ter, and to reply all that hath beene  
 sayde of Gods mercy to our present  
 purpose ; What man is there lyuing  
 in the world, that reading and belie-  
 uing these things, can doubt or mis-  
 trust

trust to receiue pardon for their sins?

*If God be he that iustifieth, who is a-*

*ble to condemne vs, sayth the holy A-*

*postle S. Paule? If God be minded*

*to deliuer vs, who can take vs out of*

*hys hands? If God protest that hee*

*wil pardon vs, why should we make*

*any doubt or question thereof at al?*

*Why shoulde wee not ioyne rather*

*with that confident & faithfull ser-*

*uant of hys S. Paule, who sayth vn-*

*to vs, and to al other sinners lyuing,*

*in hys Maisters name; Let vs repara-*

*re vnto him with a true hart in fulnesse*

*of sayth, hauing purged our harts fro*

*an euill conscience: let vs hold fast an*

*immouable cōfession of our hope, seeing*

*he is faithful which hath giuen vnto*

*vs his promises, and let vs consider how*

*one of vs may prouoke another to cha-*

*risty & good works.*

By which words,

the holy Apostle signifieth, y what

sinner soeuer shal resolue with him-

selfe, to purge his conscience from

wickednes for y time to come, & to

employ the rest of hys life in charitie

and good works, he may confident-

ly and boldly reparaire vnto almighty

God, with most certaine assurance

to recieue pardon and remission.

And alas (deere brother) why the

should

*Rom, 8,*

*Iohn, 10,*

*Hebr, 10.*

S. Pauls exhortation to cōfession.

*Despaire of Gods mercy.*

shoulde any man despaire? Wherefore should any man cast away hys owne soule, that God so much desireth to saue? what a pittifull & lamentable case is it, to behold so many Christians in the worlde to goe languishing in theyr sinnes, and to gyue themselues ouer to all kind of carelesse and dissolute sensualitie, (which by god himselve is called desperation) vpon thys conceit & wicked cogitation, that nowe they are gone so farre, and so deeply rooted and habitated in thys kinde of lyfe, as cyther it is impossible or in vaine for them nowe to thinke of change or amendement? O deere brother, let these men harken to this excellent discourse of holy Saint Chrysostom, which ensueth.

**An excellent** If thou be a wicked man, (sayth  
discourse & hee) thinke vpon the Publican. If  
exhortation thou be vnclane of lyfe, consider  
of S. Chrys. the harlot. If thou be a murdurer,  
hom. 2, in remember the theefe. If thou be a  
Psalm, 50, swearer, call to minde the blasphem-  
er. Cast thyne eyes vpon Saul and  
“ Paule, first a persecutor, and then a  
“ preacher; first a violent robber, af-  
“ terward a good steward and dispen-  
“ ser, First chaffe, afterwarde come:  
first



first a wolfe, afterward a shepheard “  
first lead, afterward gold : first a Pi- “  
rat, afterwards a good pilot : first a “  
disperfer, afterward a gatherer toge- “  
ther : first a breaker downe of Gods “  
vineyard, afterward a Planter : first “  
a destroyer, afterwarde a builder. “  
Thou hast seene manifolde wicked- “  
nesse, but nowe behold vnspeakea- “  
ble mercie. Thou hast hearde the “  
pryde of the seruaunt, consider now “  
the loue and clemencie of the Mai- “  
ster. I will not thou say to me, I am “  
a blasphemer, I haue beene a perse- “  
cutor, I haue led an vncleane & ab- “  
hominable life, & therefore I doubt “  
least I shall not be pardoned, Say “  
not so vnto me, for heere thou hast “  
examples to the contrary, in euery of “  
these and many other sinnes. Thou “  
mayst safely flie to what port thou “  
lyst, and that eyther in the olde or “  
newe Testament. For in the olde, “  
thou hast Dauid, in the newe thou “  
hast Paul. I will not haue thee ther- “  
fore alledge excuses vnto me, for co- “  
uering thine owne cowardnesse, “  
Hast thou sinned, repent : hast thou “  
sinned a thousande times, repent a “  
thousand times vnseynedly. Thys is “  
the onely oyntment that may bee “  
poured

“ poured into an afflicted conscience,  
 “ the torment whereof I doe well  
 “ knowe. For the deuill standeth by,

The speech whetting his sword of desperation,  
 of the deuill and saying vnto thee; Thou hast ly-  
 to a soule ued wickedly all thy youth, and thy  
 loden with former dayes thou hast mispent, thou  
 sinne. hast haunted playes, and spectacles

“ with thy companions, and followed  
 “ after loose and lasciuious women;  
 “ thou hast taken other mens goods  
 “ from them wrongfully; thou hast  
 “ beene couetous, dissolute, and effe-  
 “ minate; thou hast forsworne thy  
 “ selfe: thou hast blasphemed, and  
 “ committed many other heynous &  
 “ wicked crymes, and therefore what  
 “ hope canst thou haue of saluation?  
 “ Truly none at all. Thou art a meere  
 “ cast-away, and canst not nowe goe  
 “ backe, and therefore my counsaile is,  
 “ that nowe thou vse the pleasures &  
 “ commodities of thys worlde, and  
 “ passe ouer thy time in mirth of hart,  
 “ without cogitation of other affaires.  
 “ These are the words of the deuill

S. Christo- (louing brother) these are the coun-  
 stoms cou- sailes, & perswasions of our enemye.  
 saile against But mine are contrary. If thou haue  
 the deuils fallen, thou maist rise againe. If thou  
 temptation. haue beene a lost companion, yet  
 thou



" speak vnto you (my deere bretheren)  
 " not to make you heereby the more  
 " negligent, but onely to stirre you vp  
 " to the confidence of Gods mercy, &  
 " thereby to auoyde the most daunge-  
 " rous gulfe of desperation. Hetherto  
 " are the wordes of thys holy & lear-  
 " ned Father.

In which long & large dyscourse  
 of hys, we are to note, that (together  
 with most excellent encouragement  
 which hee gyueth to all sinners, to  
 what state & condition soeuer they  
 be, in all times and seasons to trust  
 in Gods mercy, and neuer to de-  
 spaire) he giueth also an wholesome  
 admonishment, that we should not  
 by thys confidence become more  
 negligent in reforming our liues, but  
 rather doe it out of hande, without  
 all delay or procrastination. Where-

An exhorta-  
 tion & ad-  
 monition  
 of S. Augu-  
 stine, Ser, 38  
 de temp.

vnto in like manner the holy Father  
 S. Augustine in like exhortation a-  
 gainst despayre, dooth endeuour  
 most vehemently to stirre vs vp, in  
 these wordes: Let no man after a hun-  
 dred sins, nor after a thousand, de-  
 spaire of Gods mercy, but yet so let  
 hym not despayre, as he seeke pre-  
 sently without all stay, to reconcile  
 himselfe to God by amendement of  
 life;

life : least perhaps, after that by cu-  
stom he hath gotten a habite of sin,  
hee be not able to deliuer himselfe  
from the snares of the deuill, albeit  
hee would.

And in the very same sermon hee  
discourseth yet further of the same  
matter, in manner following. Not  
euery man that hath sinned, but hee  
that perseuereth in sin, is hateful and  
abominable in the sight of G O D.  
For that no man must distrust of  
Gods mercy towards him that will  
amend and leaue his sinnes, For that  
God himselfe as a most sweet com-  
forter, hath said by his prophet *That*  
*the impietie of a wicked man shal not* *Ezec, 11, 13*  
*hurt him, at what time soeuer he shal*  
*returne from the same.* But yet thys  
great mercy of the Lord, is then on-  
ly profitable vnto vs, if we delay not  
our conuersion, nor doe multiplie  
sins vpon sins Which I will declare  
vnto you by the example of wounds  
and ruptures of our bodie, by which  
the infirmities also of our mind and  
soule may be conceiued.

Thus then we see, if a mans foote, A similitude  
leg, or arme be broken, with howe  
great paine the same is restored to to expresse  
hys accustomed strength. But if any the misery.

of the soule member of our body shold be broken by multipli- ken twise or thrise, or more often, in ing sinne. one and the selfe same place : your

“ charitie can imagine , howe hard a  
 “ thing it were for that part to recouer  
 “ her perfect health againe . So fareth  
 “ it (deere bretheren) in the woundes  
 “ and ruptures of our soule . If a man  
 “ do commit sin once or twise, and do  
 “ vnfaignedly without dissimulation,  
 “ make his refuge to the medicine of  
 “ repentance, he doth out of hand ob-  
 “ taine health againe , and that some-  
 “ times without any skar or blemish  
 “ of the disease past. But if he begin to  
 “ adde sins vpon sins in such sort, that  
 “ the woundes of his soule do rather  
 “ putrifie within him, by couering &  
 “ defending thē, then heale by repen-  
 “ tance and confession, it is to be fea-  
 “ red , least that heauie speech of the  
 “ Apostle be fulfilled in him, to whō

*Rom, 2,*

he sayth ; *Dooſt thou not knowe, that  
 the benigntie of God is vsed to bring  
 thee to repentance ? but thou by thy  
 obdurate and irrepentant hart, dooſt  
 heape to thy selfe wrath, in the day of  
 Vengeance , and of the reuelation of  
 Gods iuſt indgement . Thus ſaith S.  
 Auguſtine.*

But nowe (deere Christian bro-  
 ther)

ther) what can be spoken more effectually; eyther to erect vs to hope and confidence in Gods mercie, or to terrifie vs fro presumption in delaying our amendement, then heere hath been vttered by these noble pillars and Fathers of Christes church, and most excellent instruments and temples of his holie Spyrre? The diuine wisdom of almighty God, in a certaine place, sayth; That y words of wise men, ought to be spurs vnto vs, and as it were nayles, driuen into the depth of our hearts, meaning therby that we should be stirred vp, and most vehemently moued when we heare such wise men as the holie Ghost there meaneth (which in deed are only they y haue the knowledge and true feare of God,) make such exhortations vnto vs, and gyue vs such wholesome admonishments, as these godly Fathers iu thys great affaire haue done. And how is it then (deere brother) that we are nothing styrred vp thereby, nothing quickened, nothing awaked? Well, I will conclude thys whole Chapter and treatise, with another exhortation & admonishment of S. Augustine, for that besides the graue authoritie of

Good mens  
wordes  
ought to  
moue vs  
greatly.  
*Eccle, 12.*

A notable  
discourse of  
S. Augu-  
stine tou-  
ching our  
cōuersion,  
Ser. 181, de  
temp.

*Esay, 58,*

of the man, (which ought to moue  
vs much,) I thinke nothing can be  
spoken more excellently, or more a-  
greeing to our peculier purpose.  
Thus then he sayth. Almighty God  
doth neuer despise the repentance of  
any man, if it be offred vnto him  
sincerely and simply; nay, he accep-  
teth the same most willingly, embraceth  
the penitent, and endeuoureth  
to reduce hym to hys former state  
wherein he was before he fell. And  
that which is yet more: if a man be  
not able to fulfill the whole order of  
his satisfaction, yet dooth not God  
refuse the least repentaunce that is,  
though it be done in neuer so short  
a space. Neyther doth he suffer the  
reward to perriish of any little cōuer-  
sion. And this dooth the Prophet E-  
say seeme to me to signifie, when he  
saith in gods person to the people of  
Israel: I haue contristed thee a little  
for thy sinnes, I haue striken thee &  
turned my face from thee, thou hast  
been sad & hast walked in sorrowe,  
and I haue comforted thee againe.  
These examples then of repentance  
(deere bretheren) wee hauing before  
our eyes, let vs not perseuer in wic-  
kednes, nor despaire or reconciliati-  
on,



on, but rather let vs say with a confident hart, we wil turn home to our Father, and present our selues vnto our God, for truely (my bretheren,) hee will neuer turne away from the man that turneth vnto hym. Him selfe hath sayde, y<sup>e</sup> he is a God which draweth neere vnto vs, were it not that our sins doe make a seperation betwixt him & vs. Let vs take away then the seperation and obstacle, & so nothing shall let out coniunction with him, which he greatly desireth. For to thys end did he create vs, that he might bestowe vppon vs eternall blisse in the kingdom of heauen. He did not make vs for hel, but he made his kingdome for vs, and hell for the Hell not deuill. So hee sayth in the Gospell. *Come ye blessed of my father, enioy the man. kingdom prepared for you, from the beginning of the world.* And to the damned; *Depart from me, ye accursed into euertlasting fire, which is prepared for the deuill and his angels.*

If then hell fire was prepared for the deuill, and the kingdome of heauen for man, from the beginning of the world, it remayneth, ouely, that we prouide, not to loose our inheritance by persisting in sin. So long as

Y. we

In thys lyfe we are in thys lyfe, howe manie or repentaunce great soeuer our sinnes may be, it is is auailable possible to wash them away by true but not afe and vnfaigned repentance, but when ter. we shal once depart frō thys world,

“ albeit then wee doe repent, (as no  
 “ doubt but we shal from the bottom  
 “ of our hartes,) yet shall it auaille vs  
 “ nothing. And albeit our teeth doe  
 “ gnash, our mouth cry out, our eyes  
 “ gush forth in teares, and our hartes  
 “ lament with innumerable cōplaints  
 “ and supplications, yet shall no man  
 “ heare vs, no man assist vs nor so  
 “ much as with the typp of his finger  
 “ giue vnto vs a drop of water to coole  
 “ our tongue amidst her torments, but  
 “ we shal receiue that lamentable an-  
 “ swer which the rich glutton receiued  
 “ at the mouth of Abraham, *There is*  
 “ *betweene vs and you a great distance,*  
 “ *so that none may passe from vs to you,*  
 “ *nor from you to vs.* Hetherto lasteth  
 S. Augustines exhortation. And  
 there-withal think I it good to con-  
 clude thys Treatise,

FINIS.

The end of the second and last  
 Booke, tending to Re-  
 solution.

A necessarie Table, guiding  
the Reader to euerie Chapter in thys  
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